CANADIAN JEWISH REVIEW

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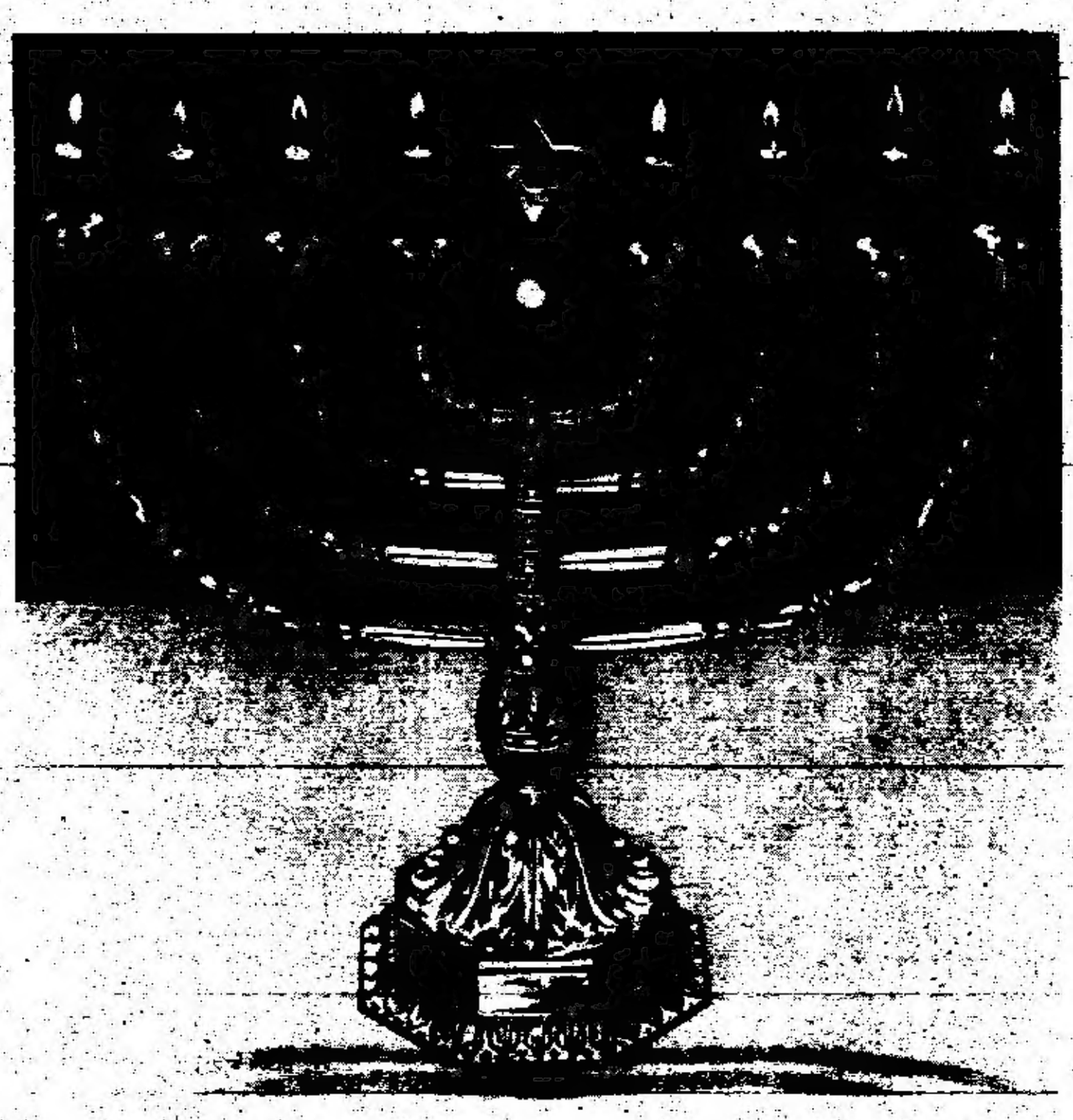

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HONOURABLE J. E. PERRAULT, *Minister of Mines*

CANADIAN JEWISH REVIEW

VOL. XVIII, DECEMBER 20, 1935 No. 10

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Editorial

Be Fair To Your Children

By Rabbi Maurice N. Eisendrath

Sooner or later our children are going to discover that they are *Jews*. "Rather later, than sooner," say a number of doting parents within our circle of "best friends" who strive fiercely to "shield" their offspring from any intimation of their Jewishness as though it were a plague. "They'll find out soon enough," these pampering fathers and mothers unanimously exclaim. "Better that they should have their childhood unmarred by the slightest suspicion that they are different from their non-Jewish playmates."

Such are the reasons (?) advanced by an increasing number of timorous parents who are spending these last few days before Christmas in hectic last-minute shopping so that Abie and Sarah will have just as many presents to greet them on the morning of Christ's Mass (for that is what the Twenty-fifth of December is) as will Algernon and Rose Marie. And lest Abie or Sarah should inquire why their house is different from so many other houses in the neighborhood, ever more elaborate Christmas trees must be decorated, wreaths must be placed in the windows; in fact nothing must be omitted lest the "shadow" of being a Jew should mar the joyous spirit of Christmastide which reigns so supreme in many a Jewish home today.

We wonder why some of these shortsighted parents cannot see how ridiculous and stupid and inconsistent they really are. How like ostriches, they seem hiding their heads blindly in the sand. Do they really prefer that their children shall be so "shielded" in the home from any intimation of their Jewishness until such time as it will be cruelly borne home to them by some stabbing snub upon the street, by some searing taunt of "Christ-killer" on the playground, or by a humiliating exclusion from some school 'mate's' party?

Let us grant for the moment that Judaism is only a handicap and a hardship possessed of no compensatory joys or inner satisfactions. Should not parents then for that very reason bend every effort, from their child's earliest years of comprehension, to prepare their loved ones for such a "fate" and not "protect" them only until such time as some thoughtless playmate's jibe brings a sudden and shocking awakening that may leave a scar forever on the child's delicately sensitive soul? Mothers and fathers who act thus—granting even, for argument's sake, that Judaism is solely a liability—are like those who would prefer that their children be guarded from any knowledge of the facts of sex, for example, until in some alley or cellar a more sophisticated playmate obscenely reveals the truth and thus frequently mars that individual's whole future happiness in romance and love.

Even if Judaism were exclusively the burden such as some unfortunately and ignorantly regard it, the wiser and saner course would be to reconcile our children to their portion from the very outset, to prepare them from the beginning in the home and thus spare them the shock which is certain some day to descend upon them in the school or in the street.

But is Judaism only a burden and a liability? Certain it is that our fathers never deemed it so. Rather were they *proud* of their Jewish heritage which they regarded as a rare distinction. Sometimes this pride became so exaggerated as to seem almost chauvinistic and if there was one accusation levelled at us by our detractors in the past that had some measure of validity it was that our ancestors deemed themselves the "Chosen of God" and thanked God each day that they had not been created as other men.

To be sure, a superiority complex is no more pleasant than one of inferiority; but a dignified and decent appreciation of one's lineage is far more admirable than the fawning sycophancy of so many of our contemporary parents who feel that only in demonstrating to their children that they are precisely the same as their playmates can they keep their lives free of complexes and inhibition.

Our fathers did not need Christmas trees to bring joy to their children's hearts. They had the Chanukah menorahs. They did not require Christmas carols; they had the "Rock of Ages," rehearsing the heroic deeds of the Maccabees. And happy indeed were those boys and girls who received their Chanukah gifts and played their Chanukah games and recounted the thrilling tale of Judah, the Hammerer. Happier by far, we are certain, than those children of today who know not what they are; who are neither fish nor fowl, neither real Christians nor true Jews.

For despite all the frantic solicitude of muddled mothers and fathers, they cannot go all the way in this Christmas celebration and consequently they leave their children stranded, confused, at sea, not knowing what they actually are or why. They have a Christmas tree, yes. But there is no Crucifix beside it. They have wreaths in their windows, but they do not go to Church as do their chums. Instead they go to Religious School, where they kindle the Menorah and where the Rabbi tells them that Jews do not observe Christmas.

What are the children to do about all this needless confusion? Whither will they turn for help? Are parents really so utterly stupid that they fail to see how in their zeal to shield their sons and daughters, they have only increased the strain and deepened the complex? Do they not understand that in their inability to give their children the whole inner content and spiritual significance of Christmas which the Christian child possesses, they have made their confusion even worse confounded; they have left them with no positive values whatsoever?

Why not be fair to our Jewish children, then? Instead of surrounding them with a mock Christmas symbolism which to them must remain utterly vapid and void of real meaning and significance, why not bend every possible effort to fill our homes not alone with the Chanukah ceremonial, of which there is such an abundance of beauty and loveliness, but with its spiritual teaching of religious reconsecration as well? Why not imbue them, from the very moment that they begin to ask questions, with a love of their Jewish past, with an understanding of the role which their ancestors have played in the moral progress of all mankind; with an appreciation of the heroism and valour of their forbears under trials far more grievous than they may ever have to endure in this free land; so that when first they hear the taunt, "Jew," they will already be conditioned to convert it into a *tribute* and a source of dignity and measured pride?

Anything short of this is the grossest injustice to the treasured ones we would shield from every harm. Momentarily we might be sparing them. But their whole future will thus be jeopardised. Better by far, when they are most impressionable and when those attitudes which remain with them all through life are most indelibly impressed upon them, to prepare them for a *positive* evaluation of their Jewish heritage. Better, by far, at this specific season of the year, to have a gladsome Chanukah Festival than a shallow and ignominious aping of another's most Holy Day.

Rabbi Isserman To Speak

We take great pleasure in welcoming back to Toronto after many years' absence our esteemed colleague and predecessor, Rabbi Ferdinand M. Isserman, who will address a Chanukah Rally sponsored by the Men's Club of Holy Blossom Synagogue, to be held in the Synagogue Chambers on Thursday, December 26th., at 6.30 p.m.

Since Rabbi Isserman's last visit to Toronto, he has made several trips to Europe where he has studied intimately and intensively the situation of our brother Jews in Nazi Germany and in Eastern Europe.

(Continued on page 16)

every friday

Once again a holiday issue of the Canadian Jewish Review displays for your pleasure and gratification an assembly of attractive photographs representative of Jewish child life in Canada. Each rounded cheek and dimpled hand bespeaks the gayety that comes of having an untroubled mind, plenty of diversion, the requisite amount of beauty sleep and a deep sense of security derived from all the manifestations of loving care. If these young people are worried about the decisions that were made in Halifax and New York over the participation of the United States and Canada in the Olympic Games in Berlin, you would never know it. How should they be concerned, anyway? Is there anything in such distant happenings to cause their elders any vague anxiety?

This Chanukah festival time made lovely as always by the silvery tinkle of small voices joyful in the light of many candles, looks into the year 1936 when Germany, propagator of every offense against liberty, will be host to visitors from the most liberty-loving countries. In a country ruled by degenerates and henchmen craving diabolic activity, guests will find everything neat and tidy, guides genial, hosts hospitable and every effort being made to entertain them in such a way that they will see nothing of German life hinting at the sinister side or giving the impression of anything except tranquillity and happiness.

They will come in contact only with people who exalt Hitler as saviour of the German people or with those who themselves know nothing about the wickedness of their leaders, due to the strict surveillance maintained over the press by Government authority. The cage in which the Jews are kept for the variable torments of a long dying will be out of sight and no one will be vulgar enough to mention the plight of political prisoners or any part of the general populace which has not been converted to Nazi beliefs.

The guests, living in 1936, will not be annoyed with the evidences of the Middle Ages to which period in history the Jews have been returned by official German decrees and pronouncements based on ordinances of the fourteenth century. These forbade Jews to live anywhere except in ghettos, or to bathe in public baths, or to sell bread, wine or meat, or to enter the professions, especially that of medicine, or to have anything to do with non-Jews, for no other reason than that of their Jewishness. "The racial viewpoint alone compels me to assert that the Jews must be banished from Europe; not because they have committed any misdeeds, but because they are Jews," the leader of the Nazi Racial-Political Department is reported as saying, in the Westdeutscher Beobachter.

Once the Black Death swept across Europe and in Germany the rumor was spread that the Jews had brought it. Today, Streicher, not satisfied to merely tell the Germans that the Jews are responsible for Germany's ills, tells them also that the Jews are responsible for the war in Abyssinia and for such things as the collapse of a tunnel in which fifteen men lost their lives. Once in 1481, simple people were so filled with hatred of the Jew that they would not sell bread to Jews and millers refused to grind their corn. Today Germans are so afraid to sell food and milk to Jews that in countless towns food must be smuggled at night from citizen to citizen.

For the Jews it is at present centuries ago, but for the visitors, wined and dined at the hands of suave gentlemen picked for Germany's grand propaganda effort, the Olympic Games at Berlin, it will be 1936 and everything will be splendid for "heirs to all the ages in the foremost files of time."

What will be the effect of cleverly arranged glamour and of perfection in entertaining and the sight of order everywhere upon the minds of the enchanted visitors? Others, having gone to Germany and having seen what the Germans wanted them to see and report, have returned in the conviction that the Germans are happy, that Hitler has a fascinating, hypnotic personality and a most magnetic, engaging smile, and that, because they did not see blood running down the gutters, nothing has happened to the Jews; the stories are all malicious exaggerations. Have any returned with the secret suspicion that if something dreadful has happened to the Jews at the order of such nice German leaders, the Jews must have got their just deserts?

The Jews on this continent must expect that visitors to the Olympic Games will bring away from Germany impressions favorable to the Nazi regime. These impressions, based on a superficial or perverted knowledge of conditions in Germany, may cause dormant prejudices to seek expression, at least so the Nazis must be hoping. The line of reasoning resulting from Nazi propaganda to which the visitors will be in constant contact, may bring them back as missionaries of the Nazi gospel: If the Germans find the Jews a dangerous, unworthy element, perhaps the Jews are no good anywhere. The question before the Jews on this continent may be: Should they make any attempt to meet the problem if it develops? And if so, how?

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Commentaries

By Rabbi Harry Joshua Stern

Twenty-One Hundred Years

Friday eve marks the 2,100th consecutive observance of the Chanukah Feast. Perhaps with the exception of the Chinese no other people in the whole story of the human race has celebrated a festival for so many unbroken years.

Of course we have festivals in the Jewish calendar that are accounted older than The Feast of Lights. We need but mention the Three Pilgrim Festivals, Pesach, Shabuoth and Succoth, reference to which is made in the Bible. But though these feasts in their original observance are older than three thousand years, yet their exact dates have not been ascertained. And what is more, since their beginning these sacred days in their ceremonialism have undergone so many changes.

Not so is it in the case of Chanukah. We know definitely its origin and date. History authenticates the events which resulted in the institution of the Chanukah and the ceremonialism associated with this feast for the most part carries with it the original practice of the kindling of lights. In this sense is Chanukah more than unique among the festivals of the Jewish calender.

Twenty-one hundred years ago Antiochus Epiphanes with his mighty army swept over little Judea. He sought to paganize the Jew and thus destroy Judaism. Multitudes in those ancient days felt that the word "finis" to the story of the Jew had come to be written by the mad Antiochus. But the Hassidim were at hand. These pious heroic Jews under the brave leadership of the Maccabees fought the good fight in the cause of true religion. The battle of Beth Zur gave to the Jew the Chanukah feast. Jew and Judaism managed to defeat Syrian and paganism.

Since 165 B.C.E. other "mad men" have come upon the world's stage who sought the destruction of Israel. We need in derision but mention a few of these "bloody devils" who darkened history's pages because of their fiendish acts. There is Titus! This Roman villain wishing to "Romanize" the Jew, leveled the Jewish state to the ground. What irony his arch of triumph presents to-day in the face of Israel's rebirth in Palestine! Titus is dead! But Israel lives anew.

Another mad man was Torquemada, the high priest of the Spanish inquisition. What sorrow and suffering his fanaticism and that of his church brought to multitudes of men and women, innocent human beings. Torquemada dreamed of "churchianizing" the adherents of the synagogue. But his foolish ventures resulted in the fall of Spain and Spanish glory.

Other tyrants in the guise of Antiochus came upon the stage of the world. In one century it was Chmelnitzki and in this day it is a Hitler.

During the twenty-one centuries we have bravely met our foes. Within the ranks of Israel, alas, we have experienced also desertion! Traitors we Jews had. There were the Pfefferkorns and the Brafmans. But we have emerged a people triumphant. This we managed to do because of our supreme loyalty to God-given truths and because of courageous Jewish men and women.

For Jews of our day how glorious then it is to kindle the little Chanukah tapers and sing anew "Rock of Ages," the song of hope and triumph!

Though we wish not to take the role of prophet, convinced we are that 2100 years after the Chanukah of 1935—Jews will still rejoice in

(Continued on page 48)

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Rabbi Maurice N. Eisendrath Rabbi Harry J. Stern

I wholly disapprove of what you say and will defend to the death your right to say it.—Voltaire to Helvetius

Canadian Jewish Review invites correspondence on subjects of interest to the Jewish people, but disclaims responsibility for endorsement of the views expressed by the writers. All correspondence must be signed with the full name of the writer.

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Twenty-One Centuries After—Can Israel Survive?

By Rabbi Julius Berger of Shaare Zion Synagogue, Montreal

It was on Kislev the twenty-fifth in the year 165 (B.C.E.) when the Temple was repaired, cleaned and reconsecrated through the efforts of Judas Maccabeus and his followers. The Syrian had been defeated. Tradition has it that when Judas Maccabeus wished to consecrate the Temple, but one flask of pure oil bearing the priestly seal had been left after the enemy's ravage. It was a measure that would last for a day: however, marvelous to tell, it served for eight. By that time, new oil was prepared. The tradition is immortalized in the second name 'Feast of Lights' given to the Hanukah festival. For twenty-one centuries, Israel has observed the ceremony of kindling lights during Hanukah.

The Talmud records an interesting method of kindling the Hanukah lights. The school of Shammai taught that on the first night eight lights were to be lit. On each succeeding night the number was to be reduced; until, finally, on the last night, only one light was to be kindled. The reverse opinion is suggested by the school of Hillel: namely, on the first night only one light was to be lit: but, the number was to be increased by one daily; until, on the final night eight lights would brightly glow.

The reason assigned by each of the schools for the opinion propounded is of great interest.

The Bet Shammai holds the view that we kindle the lights "with a view to the days that are approaching," while the Bet Hillel says, "with a view to the days that have passed." In other words, the Bet Shammai looked askance at the days that were approaching. They recalled with pride the great past of Israel's glory. Sorrowfully, they compared Israel's former days with the days of the tragic present. In despair, they saw little future for stricken Israel. "Our glory was in the past," they cried. "Every day that approaches finds the light of Israel shining feebler and feebler." To typify this despondency, they decreed that the Hanukah lights—as if revealing the sad picture of Israel's fate in the days that were approaching—decrease in number every night.

The Disciples of Hillel, emulating their master's optimism and dauntless faith, retorted: "'Tis true, our past was glorious. True, also, it is that our present is enshrouded in thick darkness. But, great as was our past, glorious as were the days of old, we have, nevertheless, the faith that the future has in store for us yet greater glories, grander achievements than have ever been ours."

To symbolize this spirit of hope and optimism, this faith—that the future will yet outshine the days of the past, the Hillelites decreed that the lights were to be increased from day to day, until, on the concluding night of the festival, the entire candelbra shall shine in full radiance. With remarkable unanimity, the Congregation of Israel adopted the ruling of the Hillel School: on each night, as every one knows, an added light is kindled to give added strength and glow to our hearts.

Here, then, is the answer to our question: Twenty-one centuries after, can Israel survive? Of course, it can. We accept the view of the Hillel School. Hanukah tells us this in symbol. We advance from strength to strength. The Maccabean victory was the same. First, Mattathias stood alone for Judaism's cause. Next came his sons; then a tiny army growing instead of lessening with each conflict, from two thousand to six thousand, from six thousand to ten thousand: then, victory crowned their efforts. And with the conquest on the field rose the faith in the hearts of the people in the same progressive way. The tiny embers became a flame, and the flame burst into a conflagration. This miracle is often found repeated in Israel's history.

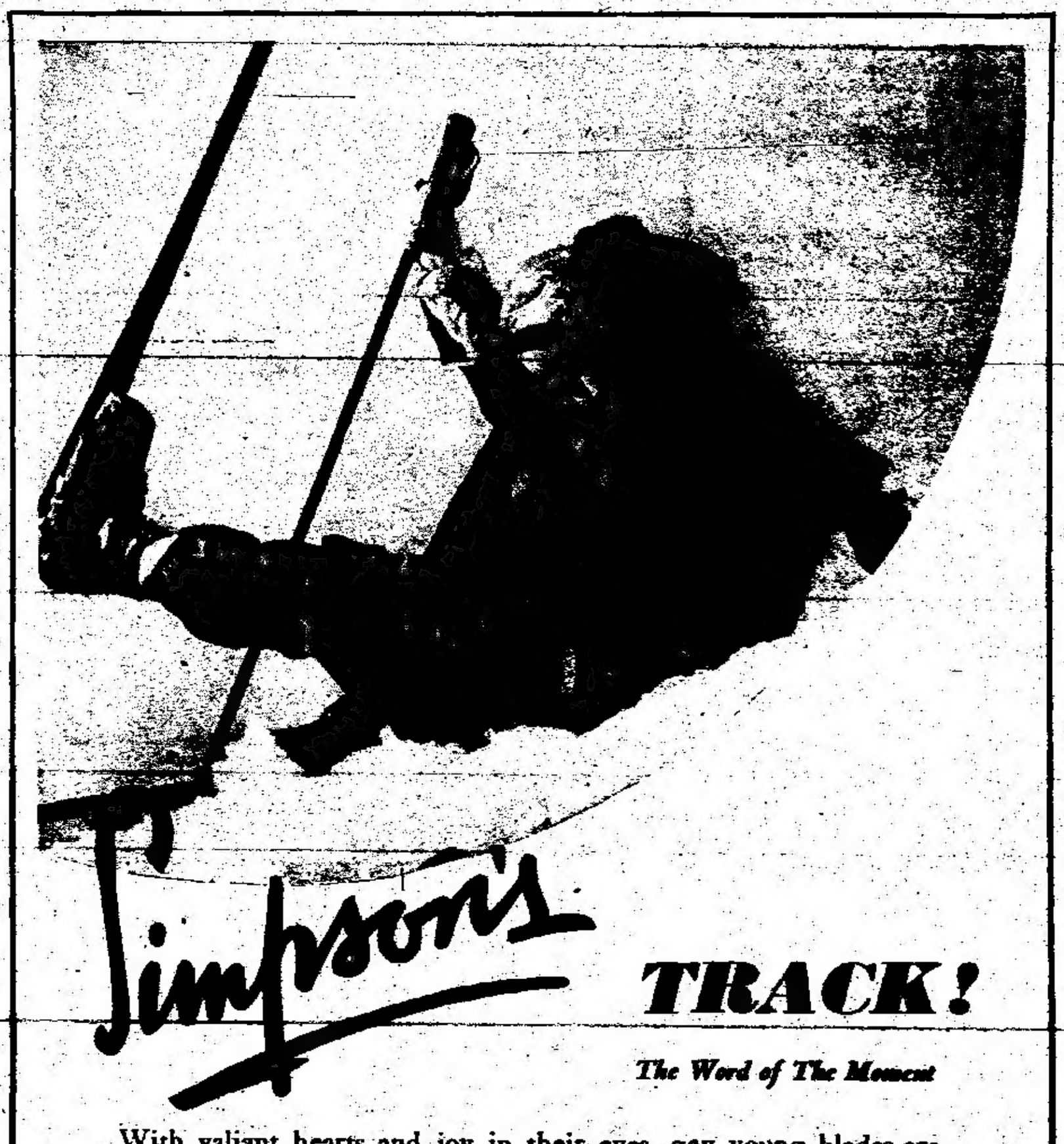
Over and over again, in the course of our long and wide-scattered history, we have been compelled to suffer many a grievous catastrophe artificially and brutally forced upon us. What our people is experiencing in Nazi-land, to-day, is concrete illustration of the saying: 'History repeats itself.'

The Nazi programme of political outlawry, economic degradation and compulsory segregation is not unknown to the chronicler of Jewish happenings: such method of exterminating the Jew is not new. It has been designed against the Jew time and time again: it is being designed against him, today,—even today, twenty-one hundred years after the first Hanukah.

Can Israel survive?

So far, history makes it clear that an epic grandeur has invested something which made possible the survival of this people, Israel, despite homelessness, expulsion, repression, confinement, detention, and all the

(Continued on page 22)



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TORONTO AND MONTREAL

The Paradox Between Nazi Practices And Olympic Ideals Is Recognized

By Harvey Golden, Executive Director Of The Montreal Y.M.H.A.

The A. A. U. of the United States has voted to participate in the 1936 Olympics which are scheduled to be held in Germany. The victory of the proponents of participation was secured by 2½ votes, and the fact that nearly 50% of the delegates opposed participation, is a significant commentary on the widespread recognition of the paradox between Nazi practices and Olympic ideals. Moreover, as ex-president Mahoney of the A. A. U. of U. S. points out, the A. A. U. proper voted against participation, but their votes were overcome by those of minor "allied bodies." Says Mr. Mahoney: "Well-known Nazis were listed as representatives of these allied bodies, who voted 15 to 1 for participation."

The defeat of the forces opposing participation nevertheless represented a great moral victory for their point of view. Firstly, the question having been brought into a public arena, millions of Americans have learned the facts, and have come to realize that under the Nazi Regime with its authoritarian principles, its racial hates, its religious repressions, its frantic cynicism, its fanatic nationalism — it is impossible to hope for a manifestation of Olympic ideals. And secondly, the resolution which practically meant that the U. S. would send its athletes to Germany, was so worded as to indicate that even Mr. Brundage, Mr. Kirby and their pro-German colleagues were not very sure of their own grounds.

The resolution takes cognizance of the charges placed before the Convention that "conditions still exist in Germany under which it would be difficult for the Olympic Games to be held in accordance with the fundamental principles thereof, which call for no discrimination by reason of race, religion or social status." And after proceeding to express confidence in the ability of the American Olympic Committee to handle the situation properly, it goes on:

"Be it Resolved that the American Athletic Union call upon the American Olympic Committee, the International Olympic Committee and the International Federations to investigate with vigilance existing and future conditions in Germany and adopt and enforce such measures as will protect all prospective and actual participants in the Olympic Games against any discrimination which violates the fundamental principles of fair play, good sportsmanship and the Olympic standards of freedom and equality for all.

"And further that any certification by the American Athletic Union and American Olympic Committee be not construed to mean or imply that by so doing endorsement is given to the principles or practices of the Nazi Government."

This set of conditions, these instructions to the supervisory bodies was the result of thorough discussion of the principles involved; and we must compliment the U. S. sports leaders of both factions for openly stating their case. The questions involved were openly recognized, publicly discussed, and a decision was openly arrived at. And if, as we believe, the decision was completely misguided, future events will prove that where the Nazi is, fair play disappears.

How different was this public discussion from the tranquil deliberations of the Canadian Amateur Athletic Union! Indeed, from what one hears, our Canadian sports leaders hardly deliberated on the matter. One would think that the prospect of sending Canada's finest young men and women to Nazi Germany involved no breach of Olympic ideology; one would think that the complete domination of the games by a hate-raising official gang involved no principles of human progress. No wonder many Canadians are shamed by the hanky-panky method adopted at the Halifax meeting of the A. A. U. of C. No wonder some of our more profound sports writers feel that the treatment of the Olympic problem by our own A. A. U. is worthy of the keenest shafts of satire. Read what Bax O'Meara has to say in the Montreal Star of Tuesday, December 9th:

"As is its annual custom the Canadian press is seeking some unusual information as its indefatigable reporters spoor along the sport trail, with the aid of information they gather in great batches from sport writers who are just now cudgelling what is gaily referred to as their brains over a questionnaire just to hand. They want to know for a start off what was the best individual performers among men, amateur or pro.

"The best individual performance was that performed by a group of gentlemen from the A. A. U. of C. who tossed the Olympic question about with an agility and dexterity that was only surpassed by the manner in which the Varsity backfield tossed the ball around against our McGill side here in one of the smartest games of the season.

"We submit that exhibition was not any smarter than the manner in which the Messrs. Mulqueen, Fry et al passed the contentious Olympic question at their annual convention. Nice going, boys."

We feel sure that Canada's public opinion thoroughly agrees with Mr. O'Meara.

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Judaism Under The Onslaught Of The Modern Age

Can A Greater Structure Be Erected With The Old Material?

By Dr. Arthur A. Feldman, Rabbi of Anshe Sholem Congregation, Hamilton, Ontario.

When studying the Jewish religious literature from the Talmuds to the Shulhan Arukh, even to the responsa of the late rabbis, we see clearly what kind of Judaism was believed in and practiced by the Jewish generations throughout the ages. It was a fairly uniform Judaism and unchanging all over the world, though one age might have emphasized more one particular belief or rite than the others, and though minhagim, local religious customs, cropped up in many lands and communities.

There was no distinction made between great and small, essential and unessential, important and unimportant. The totality of all beliefs and practices made up the Torah, for which reason all were divine and equally binding. Maimonides accepted everything, with the exception of a few religious concepts and rites he called superstitious. All he added from his own was a more reasonable and acceptable interpretation of some beliefs and practices. The Shulhan Arukh codified everything, even the minhagim, what accounts for its great popularity and for its authority for long undisputed.

It is quite different with our modern systematic presentations of Judaism. With the exception of Friedlander's work, The Jewish Religion (London, 1922), which is quite objective in its descriptive parts, such standard works as Hermann Cohen's Religion der Vernunft (Frankfurt am Main, 1929); Leo Baeck's Das Wesen des Judentums (Frankfurt am Main, 1922); Morris Joseph's Judaism as Creed and Life (London, 1920); Claude G. Montefiore's Outline of Liberal Judaism (London, 1912), tell us, not what Judaism actually is, but their own ideal of Judaism, what they should like it be, what it ought to be.

They not only interpret, but they distinguish, discriminate and eliminate; they sift in their sieve, but so as to let some grain fall to the earth. Morris Joseph mentions Charoseth and like things, but does not mention circumcision, and the Bar Mitzvah only in a foot note, to explain Minyan. Leo Baeck does not speak of the rules that regulate sex-life, especially between husband and wife, as if the mastery and sacrifice of instinct would not be of the essence (Wesen) of Judaism. Those expositors of Judaism want to make their own exalted and purified fancy the fancy of the Jewish people. Such a religion is too good, as the religion of the great prophets was, to become the living Judaism.

Whereas formerly the rabbis e.g., a Moses ben Maimon, and other great rabbis and scholars, were both parts and spokesmen of the collective Jewish mind, the new expositors of Judaism are spokesmen of their own mind. Many a young rabbi, having left college, or even before that, feels himself called upon and competent to formulate a Judaism as he imagines it, in sermons preached and published by titles such as these: My Judaism, What Judaism Means to Me, Why I Am A Jew.

Judaism is not what it means to some great or small minds, but what it is to the community of the people. The reading of Cohen's monumental work, or of Baeck's classic, elevates one to the seventh Jewish heaven. But when one goes out to search for that high Judaism in the homes, the synagogues, and the streets, one cannot find it. Such books are no more true pictures of the living Judaism than the Sermon on the Mount is of Christianity; than the Code Napoleon is of France.

What is Judaism as it is lived today? We are curious to know, not what Judaism is in the superb mind of a Hermann Cohen, the great neo-Kantian philosopher; of a Leo Baeck, a great thinker and rabbi, but what it is in the collective mind of the Jewish people. We want to know Judaism as it is lived, as it actually is, in our age, and, mainly, on this Continent, the Jewish population of which makes 30 per cent, and, so some say, the most weighty part of all Jewry.

When observing Jewish life we can see distinctly and unmistakably that the old Judaism built up by Ezra, the Scribes, the Pharisees and Rabbis, is gone, all gone. It might still be all but intact in some European and other sections of Jewry, but on this Continent it is altogether a matter of the past.

Simon the Just, one of the last survivors of the Great Synagogue, said: Upon three things the Jewish World is based: upon the Torah; upon the service (of the Temple); and upon the practice of charity

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(Aboth. 1. 2). These three pillars have broken down. The Torah, both as the supreme divine authority to which all unconditionally subordinate themselves, and as a study, has been abandoned. People cannot be guided and directed in their religious, moral and ethical conduct by something they are wholly ignorant of, of the existence of which they are not even conscious. The service of the synagogue is in a dangerously weakened condition. There is no urge for spirituality, for the inwardness of prayer, for prayer in general; there is no hunger of the soul for God; there is no belief in reward and punishment in a life beyond, and in the immortality of the soul. The Sabbath and the festivals, with the exception of Yom Kippur, are not observed. As to charity and acts of lovingkindness, they ceased to be a great religious ideal for the pursuance of which people have great incentive.

Yet, there is still some kind of a Judaism. There are still congregations and synagogues. The Jews still believe in and practice certain things. What are they? What does the Judaism, mainly, of this Continent, consists of? I shall list those religious elements according to the significance attributed to them and to their observance by the large Jewish masses:

1. Circumcision. It is still generally practiced, not as a hygienic measure by a surgeon, but as a religious rite by a Jewish Mohel. Is it still the covenant (B'rith) between God and Israel (Gen. XVII. 10), or, at least a symbol of the covenant, like the Sabbath (Exodus XXXI, 17)? As there is no covenant any more there can be no symbol of it. It is greatly surprising that in The Jewish Library, vol. I, edited by Rabbi Leo Jung (New York, 1928), an authoritative exposition of orthodox Judaism, Gen. XVII. 9-11, that enjoin circumcision, stand as the motto of the whole work all alone in the centre of the first page. This is surprising, as the Sabbath was equally a symbol of the covenant in rabbinic Judaism. Has the Sabbath, one of the two symbols of the B'rith, been officially discarded even in orthodox Judaism?

2. Cemetery. The centre of Jewish religious gravity has shifted from the living to the dead, from the synagogue to the cemetery. The latter has become much more important, is given much greater care, is oftener visited, is, in very many places, much more beautiful, than the synagogue. Very many belong to a congregation just for the sake of the cemetery. Everybody wants to be buried in a Jewish cemetery. There is growing up a cult of the dead and the cemetery. The recital of the Kaddish as a prayer for the dead, formerly a simple act of piety, holds a unique place in the service both of orthodox and reformed Judaism. In very many synagogues there would be no services, especially on week-days, if it were not for the kaddish-sayers who make up the Minyan. In many congregations, also in reformed ones, there have been instituted memorial services at the cemetery that, as a rule, are held on the Sunday before Yom Kippur. When Mazkir is recited all synagogues here are full to overflow, also in Europe. In the reformed Temple the Memorial Service on Yom Kippur is the central feature of the day. It seems that Jews can pray, and pray inwardly and from the heart, only for the dead. All this is all the more strange and interesting, as the Jews, as we said already, don't believe any more in reward (paradise) and punishment (hell), in the resurrection and even in the immortality of the soul. What the driving power behind this cult of the dead is is hard to ascertain as yet. To all appearances it is believed, as in the ages before Judaism, that the dead live somewhere, in some shadowy Sheol (nether-world) in the twilight of consciousness as ghosts, and that they can return to do some harm to the living.

3. Yom Kippur. It is still kept, but only as a fast-day, as in the time when the great prophet lived, who is the author of the LVII-th chapter of Isaiah, that is the Haphtorah at the additional (Mussaph) service on Yom Kippur. There are no preparations made for it by spiritual exercises. The elevation of the soul and its reconciliation with God, atonement, penitence, T'shuvah, are not thought of on the day, and there is no outburst of emotion, except when the memorial service is performed. Many attend services, quite a few at the cost of great sacrifices, the majority do not attend, but almost all fast. Very many of those who attend do not pray; those who do, mechanically mumble the prayers they do not understand.

Why is the Yom Kippur still kept? The answer would need a lengthy historical and psychological dissertation for which there is no room in this paper. But from the conclusion the careful reader might get some hints.

In this connection we must mention the case of the Rosh Hashonah. It was intended, as it is evident from the Torah and the Prayer Book, for a memorial and penitential day, and it was mainly that in the ages of faith. In our age it has become the Jewish New Year's day, what the Succoth was in pre-Judaistic times. This is curious, as it occurs to no Jew to employ the Jewish date in any of his dealings. The Rosh Hashonah is losing its religious character, it is being secularized, it is observed only by exchanges of greeting cards, for which reason it does not deserve a separate number in this list.

4. Wedding: The solemnization of marriage by religion is still gener-

Shmarya Levin, Distinguished Intellectual, Invigorated For Years The Jewish World Of Thought

The colorful life of Dr. Shmarya Levin, author, lecturer and dean of the Zionist propagandists, who was credited with having done more than any other individual to stimulate the growth of the Zionist movement in the United States, and who died last June in his daughter's home on Mount Carmel, was spent in Russia where he was a State Rabbi, in Germany where he obtained his secular education, in the United States where he became the intimate friend of the late Jacob H. Schiff and Julius Rosenwald, and in his final resting place, Palestine.

Born in Slisowitz, Russia, in 1867, he revolted against the narrow religious education of his environment and went to Koenigsberg and Berlin to obtain a general university training. It was at Berlin that he obtained his degree as a Doctor of Philosiphy. He then took it upon himself to bring to Russian Jewry the new Intellectual Enlightenment, serving as rabbi in Grodno, Ekaterinaslav and Vilna.

Because of his wide influence upon Russian Jewry, he was elected in 1906 to membership in the Russian Duma.

He was one of the pioneers of the Zionist movement and one of the two men who founded the first Zionist Students Society in Berlin. His recognized ability as a fiery orator and as a brilliant writer brought him to international Jewish attention. He is said to have spoken to more audiences than any other Jewish orator of his time. He contributed numerous articles, essays and editorials to magazines and newspapers in many languages and in many countries. He was at various times editor and publisher of Hebrew, Russian, Yiddish magazines and daily newspapers.

In 1906 he became one of the most important fighters against the acceptance by the Zionists of the British offer of Uganda, Africa, as a Jewish National Home. Since then he was known for the independence of his views and the wide following he commanded in many countries. At the time of his death he was a member of the Actions Committee of the World Zionist Organization, in which he had occupied leadership in various capacities since 1906.

In 1908, when he settled in Berlin, he became an influential figure in the *Hilfsverein der deutschen Juden*, representative body of German Jewry. In 1913, he was chosen one of a small board which ruled the destinies of the world Zionist movement throughout the War years. It was during the War that he came to the United States to help found the Haifa Technical School in Palestine. He then met Jacob H. Schiff, the banker and philanthropist, whom he persuaded to provide the funds for the establishment of a school in Palestine to train engineers and other technical men.

Known as "the Zionist diplomat," he won the friendship and support of scores of leading American non-Zionist Jews long before there was co-operation between Zionists and non-Zionists in the rebuilding of Palestine. Speaking in scores of cities throughout the United States, he was virtually the first Zionist leader to bring to these communities some idea of the purpose and objective of the Zionist movement.

During a recent return visit to the United States he fell ill. He came back to Palestine to recuperate. Since then he had more or less given up his speaking activities but had been at work on the fourth volume of his autobiography and in editing a number of Hebrew philosophical and political works.

His serene and abiding faith in Zionism as the solution for the Jews in the Diaspora, was never better illustrated than in the elation with which he greeted a new comrade-in-arms, a fellow traveler in the ranks working for a Jewish homeland. Expressing his joy at the sudden interest of Max Nordau, noted European author, in Jewish affairs, Levin wrote:

"It is a peculiarly Jewish joy this of discovering that some great man is Jewish. In its nature it may be compared with the joy of a man who has lost something and found it, or from whom something had been stolen and is now restored to him. Other peoples never know this joy—for their great men are seldom misrepresented as belonging to someone else. And to this type of joy is added a peculiar feeling of satisfaction: the great man may have tried to hide from his poor relatives; now he is proclaimed theirs before the whole world."

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His experiences were so varied, his knowledge of Jewish affairs so profound, his versatility so great that many friends of his youth were awed in the presence of the man who had come to be regarded as one of the most outstanding Jewish leaders in the world. In Eastern Europe, where the Jewish communities were more self-contained than in the west, his personality assumed an exaggerated stature. Unaffected by personal vanity he liked to tell, in the homespun manner, which was characteristic of him, of the friend of his youth who visited him to see what the years had wrought with him and came away disappointed.

"All she had found," he wrote, "was a rabbi, a writer, a lecturer, a social worker, and several other functionaries rolled into one. But where was her old friend, the man Levin? I remembered then the story of a housewife who suddenly discovered that three pounds of butter were missing. She asked the cook what had become of them and the latter said: 'The cat ate up all the butter.' Whereupon the housewife grabbed the cat and placed her on the scales. The cat weighed three pounds. 'The butter is here,' said the mistress drily. 'But where is the cat?' The cook could not answer the mistress and I could not answer my friend." The story is typical of the man.

A keen observer of the motivating forces as well as the physical realities about him, Levin took cognizance of the economic factors which caused the Jews of Slisowitz, scene of his childhood, to lead the lives they did. He brought his keen insight into play in a searching analysis of the customs and ceremonies that filled the life of the shtetl and how they were intimately connected with the material life of its inhabitants. Levin points out, for example, that the great proportion of Slisowitz's manhood worked in the forests as woodsmen and raftbinders. It was natural, therefore, that Jew and Gentile prayed for early and long winters which would require plenty of firewood and would afford icy-carpeted fields over which the cut timber could be dragged to the neighboring river. Notwithstanding the barriers that separated the Jewish from the non-Jewish community, he pointed out in his "Childhood in Exile," that the Jew and the Gentile were both united by the forest. One carried the thought of it into the synagogue and the other into the church.

"I see the shadowy figures of Jews," writes Levin in his fine lucid eloquence, in the autobiography published by Harcourt-Brace, "pass-

(Continued on page 46)

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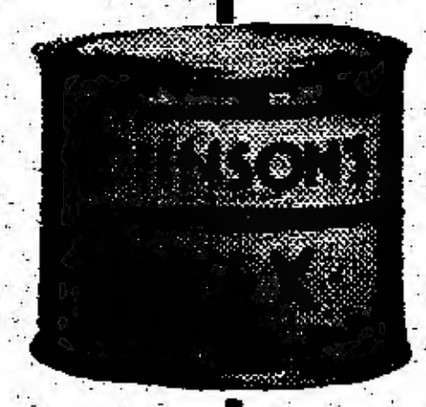

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Jewish History Presents A Constant Procession Of Communities Which Have Sprung Up And Withered Away

Viewing The Ruins, A Modern Historian Is Not Assured Of The Perpetuity Of Any One Branch Of The House Of Israel

The following is the presidential address delivered by Dr. Cecil Roth, outstanding Jewish historian, of London, England, before the Birmingham Jewish Literary Association:

The Late Lord Morley once said: "I do not in the least want to know what happened in the past except as it enables me to see my way more clearly through that which is happening to-day." Permit me to say that, personally, I do not quite agree with this pronouncement. Clio is, after all, a Muse. I am interested in the past because it is our past. I am interested in it for the inspiration it can give us. I am interested in it—and I do not hesitate to admit it—for the picturesque colouring which it can provide.

Yet an historiography which is not co-related with the happenings of the day, and which throws no light upon the problems which beset us, is a useless ornament. At this unique time of crisis, when the world is passing through a period of tribulation perhaps unexampled in living memory, it is not unnatural that you should turn to the student of the Jewish past and demand what light his studies and his researches can throw upon the difficulties which surround you to-day.

Jewish life in the fourth decade of the twentieth century, as we are continually told, stands at the parting of the ways. Our condition (I do not speak of our material so much as our spiritual condition) is in a complete state of flux. The old values are rapidly disintegrating; newer conceptions are arising throughout the intellectual world; and some of our profoundest thinkers are beginning to wonder whether Judaism will be able to stand the strain. Frankly, I wonder sometimes myself. But when I wonder I console myself—I beg you to forgive the egotism—by recalling a passage from my own History of the Jews in Venice, which recently appeared. In the chapter entitled "Life in the Ghetto" I artlessly wrote as follows:

"(In the Venetian Ghetto) relations with the outside world, whether amatory, social or literary, were close and constant. Rabbis had begun to speak of Jesus as one of the Jewish prophets, while Gentiles, on their side, flocked to hear the sermons in the synagogues. Pietists complained how Hebrew culture was neglected in favour of Italian. Ignorance of the sacred tongue was so far spread that there was a movement for prayers in the vernacular. The spirit of reform was rife. There was a strong current of opposition to the Talmud and Talmudic literature. Works were written attacking Jewish tradition, evoking a whole literature in Hebrew, Italian, and Spanish in its defence. The ceremonial laws were not infrequently neglected. Ingenious arguments were put forward in favour of going in a gondola, or even riding, upon the Sabbath day. Mystical tendencies, and the miraculous stories attached to them, were openly derided. The nineteenth century was anticipated in the disputes concerning the introduction of instrumental music in the synagogues. We even find the phenomenon of the card-playing rabbi, more concerned with justifying Judaism to the Cristian than teaching it to the Jew. Literary and intellectual life, though centred in Hebrew studies, was by no means confined to them. We find vernacular playwrights, apologists, astronomers, mathematicians, and economists vying in activity. From that day to this it is doubtful whether so surprisingly modern an atmosphere has at any other time prevailed."

My consideration of this passage sets me meditating. From seventeenth-century Italy I am carried back in imagination five or six centuries further, to Cordova in the age of the Caliphs. There one finds an essential similarity to conditions of to-day more striking still in many ways than that which the Venetian Ghetto provided.

The Moslem Empire was, at that time, the centre of the world's civilisation. A traveller who went from Paris to Cordova made the acquaintance of a higher civilisation, just as one does who goes from Cairo to Paris to-day. There was a world-language and a world-culture quite as spacious and as compelling as the

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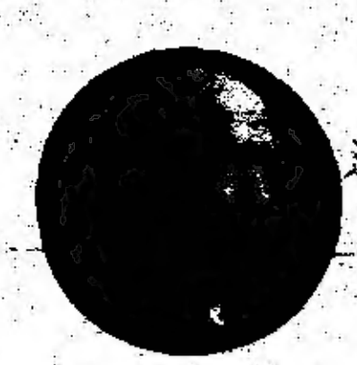

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Anglo-Saxon culture of the twentieth century. Every man who had the slightest pretension to education knew Arabic, which was more necessary by far than, say, French is in similar circumstances at the present time.

Accordingly, Jewish authors who wished to reach the enlightened world wrote their works in that language, utterly neglecting Hebrew. Even the minority which remained faithful to their ancestral tongue were influenced by the models and inspiration of their environment to an extent far greater than is the case with Hebraists in any part of the world to-day. Arabic had, indeed, become a semi-sacred tongue. Its position was fully comparable to Yiddish of half a century ago, with the significant difference that it was used to some extent even in religious worship, and trespassed upon Hebrew as the medium for so characteristic a function as the composition of rabbinic responsa.

As for the Jewish observances, they were on the downward grade. Eminent rabbinical authorities in France of the period of the Second Crusade give evidence that fifty years before, the practice of affixing the mezzuzah on the doorposts had been virtually unknown; while in Spain a visiting scholar found, to his horror, that the most complete ignorance prevailed with regard to the custom of wearing the phylacterics. It is true that Darwin and Darwinism were not yet thought of. However, their place was anticipated by Averroës and the Aristotelian philosophy which he taught.

Just as our spiritual leaders of to-day and yesterday apologetically attempted to find evolution indicated, or, at least, indicable, in the Bible, so Maimonides and his generation succeeded in proving, to their perfect satisfaction, that the Bible harmonised admirably with philosophy, as then conceived. The perfect balance between Judaism and secular culture seemed at last to have been established.

This ideal state of affairs lasted for no more than a short period—short, at least, in comparison with the enormous antiquity of the Jewish people. Before long it became manifest that the glittering culture of the Moslems was not destined to prevail. Aristotle, as Averroës had interpreted him, had, after all, not said the last word in human knowledge. Arabic was not always to remain the medium of polished intercourse throughout the world. This epoch passed entirely away, and those who had pinned themselves to it found themselves in a backwater, neglected by the tide of progress in Jewish life. The theories and reconciliations which seemed so apt and durable in their day have joined so many of their precursors in the limbo where such things finally come to rest.

Those works written in the polished vernacular of the age in order to reach the widest circle of readers and to ensure their durability have been lost, excepting in those cases where their immortality was ensured by a providential translation into a barbarous Hebrew. It was fortunate that there had been a residuum of the Jewish people, long despised as obscurantist, which had been left untouched by the specious tide of progress and which continued its life absolutely unaffected by the rise and fall of Arab culture. Thus Judaism overrode the disaster, and the Jew pursued his way.

This, however, is by no means the closest parallel in our past history to problems and conditions of to-day. For that we must go back ten centuries further still, to the age of Hellenism. If, say, a New York Jew of to-day could be miraculously transported back into the Alexandria of nineteen or twenty centuries ago, he would find the general atmosphere familiar, down almost to the least detail. The city contained perhaps at this period some 100,000 Jews—not so many, indeed, as New York does to-day, but approximately in the same proportion to the general population, of which they formed about one third. Indeed, the actual numbers are definitely superior to the Jewish population of any city of Europe or America until perhaps half a century ago, and exceed that of all but perhaps ten places (half of which are in the United States of America) to-day.

Alexandria was, like New York, a comparatively new city. It was an artificial creation: a colony originally erected in foreign, "barbaric" territory, which had rapidly developed into the greatest seaport and one of the greatest cultural centres of its day. If straight streets and town-planning on the rectangular style lead to any intellectual reaction, that must have been common to the lot of the ancient Alexandrian and the modern New Yorker. In this setting, a life indistinguishable in essentials from that of the most modern city of the modern world was evolved. It was an age when Hebraic culture was in utter decadence. The

H. M. Caiserman, of Montreal, General Secretary of the Canadian Jewish Congress, will tour the Jewish communities of Western Canada, prior to the convention of delegates which will take place in Montreal some time in February

last word in human knowledge seemed at this time to have been expressed in the current Greek philosophy, with which Hebraism had to be reconciled if it were to retain any permanent value. The use of Greek alone was fashionable. In order to take a chance in the world, Jewish literature had to be produced in the vernacular.

Modern phenomena, such as religious reform, social climbing, assimilation, Yom-Kippur Judaism, and scientific anti-Semitism, were rampant. When spirituality sought its material expression, it was in much the same way as to-day. The synagogues were huge. I cannot help thinking that the wardens of certain recent erections in this country must feel a little envious when they read of that extraordinary Alexandrian place of worship, so huge that the beadles had to signal with flags in order to indicate to the worshippers that the time had come to say Amen (unless the hum of conversation and not the size of the edifice was responsible for this need). The congregants were Jews of a sort with whom we of to-day would have much in common.

We are informed that there were many who forgot their Judaism from one year's end to the other, recollecting it only on the occasion of the Day of Atonement, when they crowded the synagogues and sought pardon for their sins. The time-honoured Palestinian names were replaced by flashy Greek equivalents. Ignorance of Hebrew was general. The Bible was familiar only in a faulty Greek translation, the errors in which occasionally caused some perplexity to earnest enquirers. The New Translation of the Holy Scriptures, recently produced in America in order to oust the venerable Authorised Version from Jewish homes, was anticipated long before by Aquila, whose deliberately harsh Greek rendering was intended to perform the same unkind office for the Septuagint.

So far had Hebrew become forgotten that it did not figure even on the tombstones, with the exception, sometimes, of the ancient greeting Shalom—"Peace." And if you visit some of our modern cemeteries you will find that it is precisely this familiar word that is seized upon for the identical purpose by Jews ignorant of Hebrew to-day.

The literature which was produced—without exception, in Greek—was incredibly modern in tone. A plethora of works—expository, apologetic and belletristic, without counting translations—were offered to the attention of the cultured world. There were anticipations of Graetz, of Mendelssohn, of Zangwill, of Houston Stewart Chamberlain; and all imagined that, by writing in Greek and not in Hebrew, they were assured of immortality.

There were historians, nationalist and assimilationist. There were philosophers who endeavoured to prove that Judaism was rational, and antiquarians who discovered that it anticipated all that was best in Hellenic lore. There were dramatists who elaborated biblical themes for their plots—the precursors of the historical novelist of to-day. There were anti-Semites who attacked Judaism, and apologists who defended it.

It would never surprise me to find that there was an Alexandrian Jewish Publication Society to foster Jewish literature, or an Egyptian Jewish Chronicle to present it in periodical form.

Communal organisation was no less familiar. There were Ethnarchs and Councillors and Elders and Fathers of the Synagogue. There was a feminist movement, which resulted in the appointment of the female counterparts of this last office at least, who were perhaps the heads of the ladies' organisations attached to the synagogues. There were separate congregations established for those who hailed from different places in the "old country," with intense rivalries between them.

There was, probably, an Alexandrian Jewish Board of Deputies which was prepared on occasion to send delegations abroad for the defence of Jewish rights. Since there were Jews, there were, inevitably, anti-Semites. Need I add, to complete the picture, that the latter were recruited sometimes from the Jewish ranks? A notorious case was Tiberius Alexander, nephew to the great Philo, whose father was Ethnarch of Alexandrian Jewry, and who acted as Chief of the Staff to Titus during the Siege of Jerusalem.

The brand of Judaism which was practised was one which would be more familiar to us than to any generation that has intervened. Reform was rampant. Even the spiritual leaders, if we may take Philo for an example, were entirely ignorant of Hebrew. They had only a slight acquaintance with Greek literature, tradition as developed in Palestine, close at hand though it was. They made up for it, however, by a minute acquaintance with Greek literature, especially with the contemporary drama, and they were familiar figures at the theatre. If they were familiar with the Bible, it was in the Greek version, and this constituted the whole of their knowledge of Jewish literature. This did not, however, narrow their outlook. The Scriptures served them mainly as the text about which to group their ethical discourses.

The fashionable doctrines of the times were those of Plato. Just as ten centuries later the sages of Cordova could harmonise the Bible with Aristotle and as the spiritual lights of our modern world can prove that it maintains its value in spite of the march of modern science, so the Jewish philosophers of ancient Alexandria were able to show that it anticipated, or supported, or in any case did not necessarily oppose, the Platonic craze of the moment. The Law was read mystically, spiritually, symbolically, allegorically—anything but literally.

"In that case," said the Younger Generation of that day, "why con-

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DU BARRY—GEMEY—THREE FLOWERS—MARVELOUS

tians to observe the precepts of the Law?" And the sages answered, just as many traditionalists do to-day, that observance at any rate does no harm, whereas neglect causes needless offence to those who view the matter in a different light; and, above all, that a man should avoid weakening the solidarity of Judaism by isolating himself from the community in these matters. Two thousand years have passed since then, and as far as essentials go we are just where Philo and his contemporaries left us.

This too, however, passed away: passed away so completely that, but for recent archaeological discoveries and the good fortune of a couple of the foremost of the writers of the age to qualify for inclusion amongst the Fathers of the Church, we would to-day know nothing whatsoever of its existence. The only permanent trace left in the Jewish life of subsequent ages is perhaps in the philosophical interests of Saadiah of Fayyum and in some doctrines of the Zohar, which may conceivably be traced back to an Alexandrian origin.

Otherwise, Hellenistic Jewry has completely disappeared—notwithstanding its vast numbers, its elaborate organisation, its stately synagogues, its wealth, its culture, its intellectual champions. Hillel, the Palestinian contemporary of this age, is a living force in Jewish life even to-day. Philo, though his intellect was perhaps more keen, and though the volume of his extant works is immeasurably greater, has become an antiquarian diversion, familiar only to assimilated Jews like ourselves.

How the phenomenon took place is another question. It is one of the mysteries of Jewish history. One thing may, however, be said with a considerable degree of certainty. It was not the result of any great cataclysm. There was no deadly persecution nor vast political upheaval. The whole culture, long before Arabs came, simply melted into nothingness. Perhaps this resulted in part from altered economic circumstances, in part from the growing enmity of the environment.

But, above all, as it seems, it was the absence of Jewish backbone which rendered it impossible to stand up against a hostile, or even a less friendly world. And this happened—it is a point of which Zionists will do well to note—in spite of the inspiration of a living Jewish tradition close at hand in Palestine—nearer and easier of access for them by far than it can be for the vast majority of the Jewish world to-day, despite the improved communications.

With an example such as this before our eyes, it is difficult to continue to speak so glibly, so confidently, about the future of any of the great Jewish agglomerations of the modern world, facing conditions precisely analogous to those which I have endeavoured to delineate, and reacting to them in a manner so similar that the account sounds more like the fantasy of a political satirist than a sober historical description.

Lyon Cohen was honored at a testimonial dinner at Shaar Hashomayim Synagogue in Montreal at the completion of fifty years of communal activity. Speakers were: Samuel Bronfman, chairman; Rabbi H. Abramowitz, Rabbi Harry J. Stern, Rabbi Charles Bender, A. J. Freiman, S. W. Jacobs, K. C., Maxwell Goldstein, K.C., A. H. Jacoby, C. B. Fainer, Joseph Lavinson, Sr. H. Wolofsky, Mrs. A. Raginsky, Sr., who presented Mr. Cohen with a Talmud Torahs tribute volume; Rev. M. J. Wachtfogel and Rev. M. A. Segal, Miss Fainer presenting Mrs. Lyon Cohen with flowers

Already, indeed, there are signs that our modern synthesis is being dethroned in just the same way as that of Arabised Jewry in the twelfth century and Hellenistic Jewry in the first. There are signs that Darwin, the fashionable idol of the moment, who formerly occupied the place which Plato and Aristotle held in earlier ages, is being ousted from the unquestioned supremacy which he once held. The shallow rationalism of the Victorian era is receding. The eleemosynary epoch in Jewish history has fortunately seen its best days. The attack on tradition on the basis of the Bible has been triumphantly repulsed, and the war has been carried back into the opposite camp.

Higher Criticism itself does not stand where it did twenty years ago, and there is an increasing recognition that the date and composition of the Scriptures need not necessarily affect their importance in modern life. The unquestioned supremacy of the German language and German method in Jewish scholarship appears to be waning. Mysticism, so decried by Graetz and his school, is coming back to its own. The fathers of Reform Judaism—Holdheim, Geiger or Wise—would feel perhaps more uncomfortable spiritually among us to-day than the Vilna Gaon.

The nineteenth century synthesis at which our fathers arrived is passing away before our eyes. Is that the presage of a profounder decay which will carry us away with it? And is our Anglo-Saxon culture as a whole necessarily more durable than the Arabic or the Greek of their day?

(Continued on page 44)

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Israel Zangwill: "To The Gentile The True Jewish Problem Should Be How To Keep The Jew In His Midst."

(By arrangement with the publishers, Macmillan and Company, the following excerpt is given from the late Israel Zangwill's "The Legend of the Conquering Jew," from his copyrighted volume, "The Voice Of Jerusalem.")

When one compares the drab realities of Jewish life with the flamboyant picture of the Jew as a world-dominator, whether in actuality or design, one knows not whether to laugh or weep. Yet it is this ludicrous legend, this ineffably silly travesty of the facts, that constitutes the stock-in-trade of the anti-Semitic press, which, to the dishonor of journalism, has recently sprung up anew, and which to parade its pretended disquiet recoils from no misrepresentation or misquotation of current Jewish thought, my own excluded.

For, after the final revolt of Bar Cochba against the Romans early in the second century, the Maccabaean spirit shrank into a pious resignation. The Jewish Exile was declared to be the will of God, which it was even blasphemous to struggle against, and the Jews, in a strange and unique congruity with the teachings of the prophet they rejected, turned the other cheek to the smiter and left to Caesar the things that were Caesar's, concentrating themselves in every land to the exile upon industry, domesticity and a transmuted religion, in which realities were desiccated into metaphors, and the Temple sacrifices sublimated into prayers.

The notion that Jewish interests are federated or that Jewish financiers use their power for Jewish ends is one of the most ironic of myths. No Jewish people or nation now exists, no Jews even as sectarians of a specific faith with a specific center of authority such as Catholics or Wesleyans possess; nothing but a multitude of individuals, a mob hopelessly amorphous, divided alike in religion and political destiny. Whatever unification the common work in or on Palestine may effect ultimately, there is as yet no common platform from which the Jews can be addressed, no common council to which any appeal can be made.

Their only unity is negative—that unity imposed by the hostile hereditary vision of the ubiquitous Haman. They live in symbiosis—with every other people, each group surrendered to its own local fortunes. This habit of dispersed and dependent existence has become second nature, and the Jews were the first to doubt whether they could now form a policy of their own. Like Aunt Judy in "John Bull's Other Island," who declined to breakfast out of doors because the open air was "not natural," the bulk of the Jewish leaders consider a Jewish State a political perversion, and are only reconciling themselves to the Palestine project because they have at last come to understand it is but another form of serfdom and symbiosis.

There are no subjects more zealous for their adopted fatherlands: indeed, they are only too patriotic. There are no Ottomans so Young-Turkish as the Turkish Jews, no Americans so spread-eagle as the American Jews, no section of Britain so Jingo as Anglo-Jewry, which even converts the Chanukkah Celebration of Maccabaean valor into a British military festival. Before the war the French Jewry and the German reproduced in miniature the Franco-German rivalries and the latter even aped the aggressive Weltpolitik.

All this ultra-patriotism is probably due to the fact that Jews feel consciously what the other citizens take as a matter of course; doubtless, too, a certain measure of Marranoism or protective mimicry, enters into the ostentation. At any rate, each section of Jewry, wherever it is permitted entrance into the general life, invariably evolves a somewhat over-colored version of the life in which it finds itself embedded, and fortunate must be accounted the peoples which have at hand so gifted and serviceable a race, proud to wear their livery.

Yet, in the eyes of its arch libellers, Israel still lies glooming, like a python about to spring and envelop the world in its monstrous folds. They picture the stock tableau of the Jew in "dominant control over finance," with a practical ascendency over the press, and, through these combined agencies, a large measure of control over the ultimate issues of peace and war."

"Beyond all question the most formidable and the most remarkable race which has ever appeared in the world," opines Mr. Winston Churchill, writing a Sunday paper. Formidable?

This disunited and pitiful horde, these homeless wanderers, a hundred and fifty thousand of whom were massacred in the Ukraine, these wretchedly poor and sweated masses, formidable? To whom? To what?

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Undoubtedly they produce geniuses and plutocrats beyond their due average. Although they constituted but one per cent. of the German population, seven out of thirty-one "makers of modern Germany" in that popular book, "Men Around the Kaiser," were of their race. Owing to their super-normal brain-power and energy, there is this disproportionate number of Jews in every role on earth, especially those roles that are in the limelight, even literally in the limelight.

But the bulk of these roles will be found of an intermediary character—the Jew is occupied not in destroying Christendom but in interlinking it, making it more essentially Christian in fact. His gift of tongues, his relationship with all the lands of the exile, mark him out for this function in its various aspects of commerce and finance, journalism and criticism, scholarship and travel, connoisseurship and art-dealing.

It was by their linguistic talents that the adventurous journeys of Arminius Vambery, Aurel Stein, even Hedin and Emin Pasha were made possible. If a Russian-American Jew, Berenson, is the chief authority on Italian art, and Georg Brandes, the Dane, Europe's greatest critic, if Reuter initiated telegraphic news and Blowitz was the prince of foreign correspondents, if Charles Frohman was the world's greatest entrepreneur and Imré Kiralfy ran its exhibitions, all these phenomena find their explanation in the cosmopolitanism of the Jewish intelligentsia.

For when the Jew grows out of his own Ghetto without narrowing into his neighbor's, he must necessarily possess a superior sense of perspective. Lifted to the plane of idealism, this cosmopolitan habit of mind creates Socialism through Karl Marx and Ferdinand Lassalle, an international language through Dr. Zamenhof, the inventor of Esperanto, a prophecy of the end of war through Jean de Bloch, an International Institute of Agriculture through David Lubin, and a Race Congress through Dr. Felix Adler.

Even where the Jew has contributed directly to the arts, it is rarely in a specifically Jewish spirit, and the great mark he has made on the stage may not uncharitably be attributed to that same plasticity which produces his biological mimicry and enables him to conform to all races without fusing in any. The great comedian, says Diderot, in his well-known paradox on the type, is a creature of intellect who is not carried away by any of his assumptions. And so we find Rachel, the child of a foreign peddler, in a Paris slum enthralling the Faubourg St. Germain and teaching it purity of diction. Sarah Bernhardt, the daughter of Dutch Jews, carried the triumph of French acting across the Atlantic. A Hungarian Jew, Ludwig Barnay, played a leading role in the theatrical history of Germany, and another, von Sonnenthal, in that of Austria. For England we have Kean, and for America Booth, though the Jewish antecedents of the latter are uncertain.

We name only stars of the first magnitude, for the minor coruscations are innumerable. Recently a Yiddish-speaking actor, Moscovitch, who must fain study Shakespeare like a foreign classic, held London spellbound with his Shylock. Charlie Chaplin is a name in the picture-world. And that there is now a Shakespeare Day in England is due to the success of two Jewish scholars—Sir Israel Gollanez and Sir Sidney Lee—in imposing their own reverential consciousness upon this casual and illiterate island.

In other interpretative or intermediary arts we find equally that Jews flourish out of all proportion to their numbers. They flood the concert-platforms — whether as conductors, singers or performers. Joachim and Rubinstein are dead, but what a marvelous posse of living instrumentalists — Kreisler, Jascha Heifetz, Mischa Elman, Melsa, Zimbalist, Mark Hambourg, Rosenthall, Moiseiwitch, Benham, Irene Scharrer, Fannie Zeisler, et id genus omne, most of them infant prodigies to boot!

The lack of Jewish initiative—on the heroic scale at least—may be seen in the composers (Mendelssohn, Meyerbeer, Halévi, Cowen, Salaman, Landon Ronald, etc.); though, if Schonberg be a Jew, he is certainly an exception to the melodiousness which characterizes this Jewish music and which finds its gayest expression in the light operas of Offenbach, Goldmark, Oscar Straus, Leoncavallo and Sullivan.

There is little of the conquering or even the agonizing Jew in these shallow rivulets. Nor is there anything epoch-making in the Jewish contribution to painting, admirable and innumerable as are the Jewish artists from Josef Israels to Max Lieberman and Klinger, and copiously as they are represented in every gallery and movement, ranging in England, for example, from the Academic with that master-craftsman, Solomon J. Solomon, to the wilder haunts of Gertler, of the half-way houses of Wolmark and Rothenstein. There is surely nothing Jewish in the one Nobel artist-prizeman, Leo Bakst.

On the contrary, what the success of the Jewish artists indicates is the rapidity with which the racial taboo of living form has been outlived, and the Gentile point of view assimilated, and this is especially remarkable in the forbidden realm of sculpture in which Antokolsky reached world-fame and to which Epstein, though far from expressing Semitic sublimity,

(Continued on page 23)

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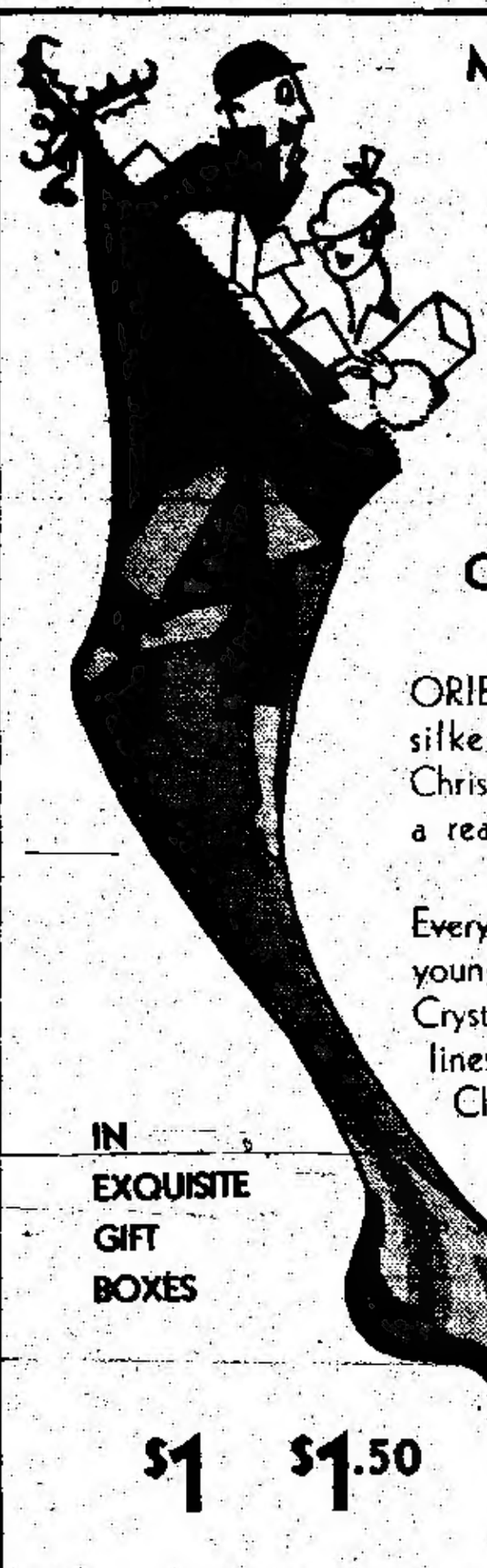

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More People Should Volunteer

By Florence Hutner, of Toronto Federation

It was Saturday night, and Mrs. Gold prepared to go to the theatre. Ethel had bought two tickets to see the visiting company of Yiddish players.

"Lock the door, Ethel, and make sure the window is closed," Mrs. Gold drew on her black gloves. They left the grocery store, its little bell silent for the next thirty-six hours.

The play took the audience to the depths of gloom. A deserted child wandering from town to city, living in alley ways, eventually became the leader of a band of criminals. His conversion came through the love of a pure maiden.

Mrs. Gold walked out of the theatre, drying her eyes. Such a play! It did you good to have a cry sometimes. Ah, there was Mrs. Stein, her fellow society member.

"Good evening, Mrs. Stein."

"Hello, Mrs. Gold. Wasn't it a good play?"

"My heart bled for that poor boy."

"That's what happens when children have no homes. He wasn't really a bad boy."

"Well, thank goodness in this country we know how to take care of our homeless children."

"So! I hear they have closed the Jewish Children's Home."

"Sure, but don't think those children were left stranded. They are better off now than they ever were before. The Children's Bureau has found homes for all of them."

"Homes?"

"They're called foster homes. Good, private homes where they get everything a child needs."

"So!"

"And I'm telling you, everyone should be proud we can give our children such good care. Only, more people should volunteer their homes."

"You mean to take children?"

"Especially babies. I know that there aren't enough Jewish homes for babies."

"So! Maybe my daughter will take one. Her boy goes to school now and she has an empty room in the house."

"Tell her about it, Mrs. Stein. Come, Ethel, it's getting late. I'll see you at the meeting. Good-night."

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At Left: Mrs. L. Fogie, 55 Oakwood Avenue, Toronto, and grandchild, Elliott Saunders, three-year-old son of Mr. and Mrs. Albert Saunders, Arlington Avenue, Toronto.
—Simpson Bros.

Right: Mrs. Moe S. Salomon and children, Philip Milton, five years old; Nat Henry, two and a half; and Alma Ruth, four months old, of 4047 Grey Avenue, Montreal.
—W. Gordon Mitchell

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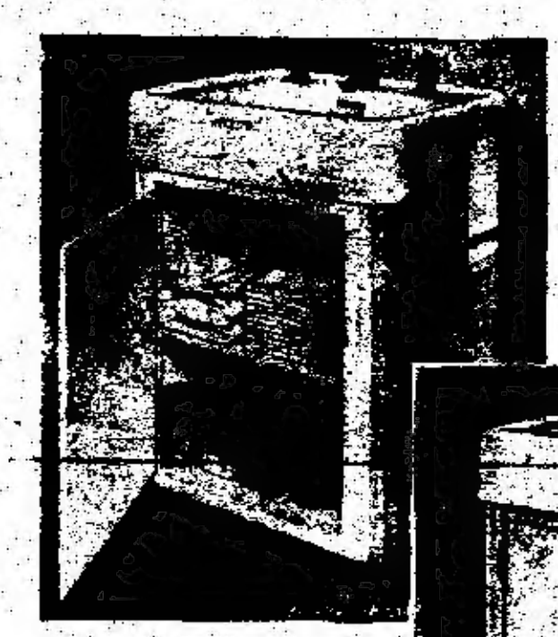
Herbert Samuel, age four and a half years; and Faga Barbara, one and a half, children of Dr. and Mrs. Lyon Strulo, 4902 Draper Avenue, Montreal —W. Gordon Mitchell

Dorothy, age sixteen months, daughter of Mr. and Mrs. H. C. Jould, 5357 Monkland Avenue, Montreal. Picture was taken at the age of one year
—*W. Gordon Mitchell*

Alan, son of Mr. and Mrs. Martin M. Cohn, 75 Albany Avenue, Toronto, and grandson of Mr. and Mrs. Mayer Littner, and Mrs. Joseph Cohn. His father is the Executive Director of Toronto Federation

Mrs. Sol Schwartz and 15-month-old son, Peter, 5220 Queen Mary Road, Montreal
—*W. Gordon Mitchell*



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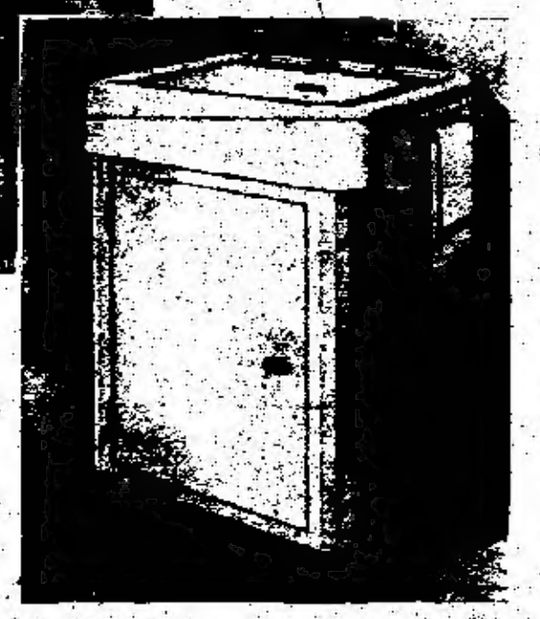

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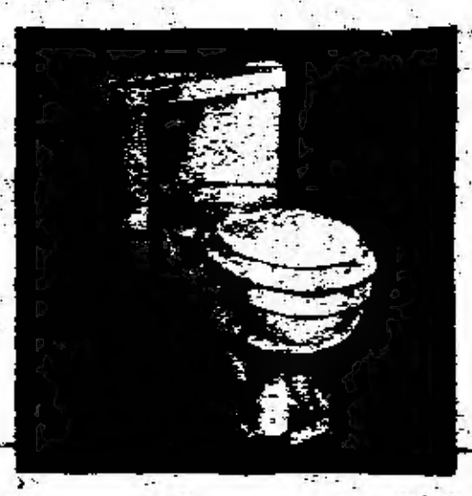

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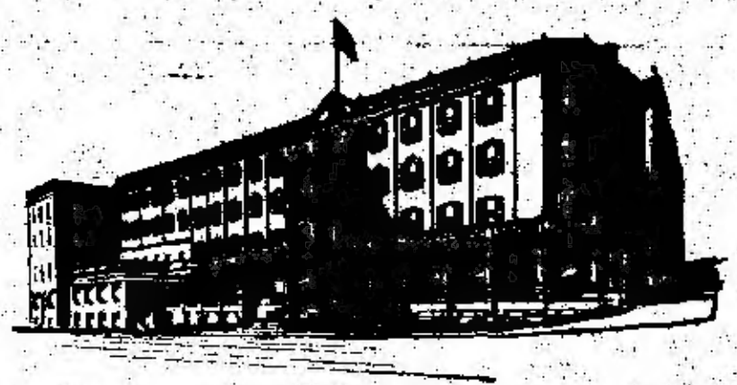

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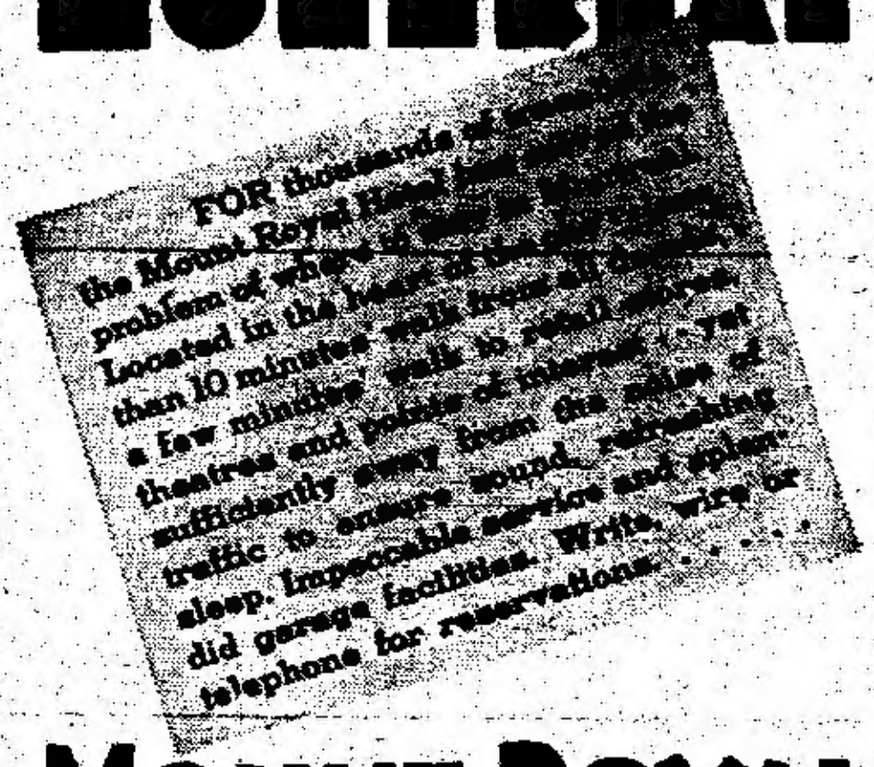

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Above left: Mark Schafer, three years and four months, son of Mr. and Mrs. Arthur Schafer, of Outremont, and grandson of Mr. and Mrs. L. B. Diamond and Mr. and Mrs. H. Schafer

Above right: Fransyl, 16 months old, daughter of Mr. and Mrs. S. G. Bendon, 833 Dollard Avenue, Montreal

Left: Marilyn Ruth Halperin, age two and a half years, daughter of Dr. and Mrs. H. M. Halperin, 4809 Victoria Avenue, Montreal

Right: Lawrence Arthur Nadler, one-year-old son of Mr. and Mrs. Moe Nadler, Cote St. Catherine Road, Montreal

—*W. Gordon Mitchell*

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Below, Edith Carol Kabot, 17-month-old daughter of Mr. and Mrs. Lawrence M. Kabot, 824 St. Clair Avenue West, Toronto; right, Jack Mitchell Kabot, their son, age five years.

—Ashley & Crippen

Right: Shirley Joy Perlman, age fourteen years, daughter of Dr. and Mrs. S. Perlman, 60 Hilton Avenue, Toronto

Right: Mildred Pomer, daughter of Mr. and Mrs. Charles Pomer, 34 Glendale Avenue, Toronto, who received first class marks in the primary examination at the London College Examinations held in Toronto recently

Adelle Gross, age ten months, daughter of Mr. and Mrs. M. Gross, of Montreal

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Norma Isabel, four years old at the time the picture was taken, daughter of Mr. and Mrs. Bernard Marks, 4049 Marcil Avenue, Montreal.
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Mrs. H. Shiller, 986 Wilder Avenue, Montreal, and children, Joyce Carol, three years old, and Alvyn Jules, nine, the grandchildren of Rabbi and Mrs. M. H. Levy, Palmerston Boulevard, Toronto.
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Mrs. Charles Weinberg, now of Asbury Park and Long Island, who before her recent marriage was Sara Gelman, daughter of Mr. and Mrs. E. Gelman, of St. Petersburg, Florida, formerly of Toronto

Mrs. Samuel Stairman, who before her recent marriage was Miss Rose Sigal, daughter of Mr. and Mrs. Benjamin Sigal, Palmerston Avenue, Toronto. Mr. Stairman is the son of Mr. and Mrs. A. Stairman, Markham Street, Toronto

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THE GRANADA, MONTREAL.
THE UPTOWN, TORONTO, ONT.
THE METROPOLITAN, WINNIPEG, MAN.
THE METROPOLITAN, REGINA, SASK.

Below: Richard Earl, age thirteen months, son of Dr. and Mrs. J. S. Chaikoff, 272 Bathurst Street, Toronto; *left*, Ronald Hugh, their son, age four years

Beverley Ludwig, daughter of Mr. and Mrs. S. Ludwig, Grace Street, Toronto, who received first class marks in the elementary examination at the London College Examinations held in Toronto recently

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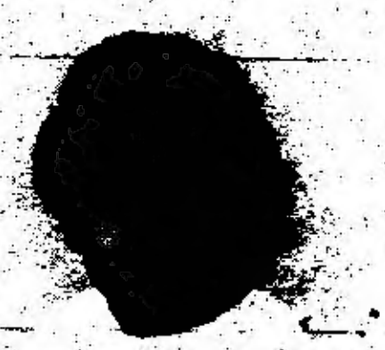
Left: Bina Waxman, four years old, daughter of Mr and Mrs. Z. Waxman, of Montreal —*Geo. Charlab*

Arthur, age five and and half years, son of Mr. and Mrs. Joseph Goldstein, 229 Fairmount West, Montreal



Sylvia, one-year-old daughter of Mr. and Mrs. Richard Barsky, 3675 St. Famille Street, Montreal

Florry Green, 16 months old, daughter of Mr. and Mrs. A. Green, of Montreal

Louis Arthur Ginsberg, three-year-old son of Mr. and Mrs. Max Ginsberg, Esplanade Avenue, Montreal
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Left to right, Lewis Herbert, age eleven years; Marcia, nine; and Bernard six, children of Mr. and Mrs. Jack Freedman, of St. John, N.B. —*Boris Studio*

Right: Miss Toba Fargeon, only daughter of Mr. and Mrs. S. Fargeon, of Outremont, whose marriage to Nathan Shuster, son of the late Philip Shuster and of Mrs. Shuster takes place on February 9th.

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Eli Boyaner, of St. John, N.B., founder of Jewish Boy Scout work in St. John, N.B.

Joseph Guss, of St. John, N.B., active in Jewish Boy Scout activities

Harry Ch. Dyme, who was awarded a research fellowship in physiological chemistry with the Iowa State College, headed the 1934 graduating class at the Ontario Agricultural College at Guelph, winning the General Proficiency Prize. Last summer he was attached to the Dominion Experimental Station at Kapuskasing in Northern Ontario, and during the winter was engaged as demonstrator in the department of chemistry, O. A. C., Guelph. He is the son of Mr. and Mrs. A. Dyme, 1532 Dundas Street West, Toronto.

Jacob Mosoff, founder of the Punch Cigar Co., died at the Toronto Western hospital. The funeral took place from his home at 423 Palmerston Blvd., to the cemetery of McCaul St. Synagogue, Rabbi S. Sachs conducting the service. Coming to Canada from Poland 31 years ago, Mr. Mosoff entered the cigar business and founded his company in 1918, to retire ten years later.

Henry Sigal, of Toronto, who was called to the bar recently, is the son of Mr. and Mrs. B. Sigal.

Best wishes for a very Happy Chanukah!

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The following children, above, were representative of various groups at the first meeting of the Montreal Children's Corner organized for the King George V Jubilee Forest project of the Zionist Organization:—Front row, seated, left to right: Merle Rosenthal, Rena Segal, Carmel Schwartz, Peter Bronfman, Max Freundlich, Sheba Miller, Rena Raginsky. Second row, seated, left to right, Ben Ami Sanders, Recia Freedman, Bernard Isaacs, Lillian Brown, Mona Bronfman, Mete Levin, Victor Goldbloom, Constance Carin. Third Row, standing, left to right, Ruth Garmaise, Marjorie Mortimer, Hershel Nathanson, Annabelle Levin, Albert Colle, Freda Tessler, Yehuda Vineberg, Sarah Yaverbaum, Frances Davids, Diana Tessler, Charlotte Garfinkle, Edward Levinson, Joel Riven

Miss Mona Bronfman, Chairman of the Montreal Children's Corner, King George V Jubilee Forest undertaking of the Zionist Organization

Miss Sary Becker, daughter of Mr. and Mrs. J. Becker, 346 Crawford Street, Toronto, whose engagement has been announced to Harry B. Stone, son of Mr. and Mrs. Michael Stone

Mrs. Marcus Golub, formerly Miss Evelyn Woloshin, daughter of Mr. and Mrs. H. B. Woloshin, of Montreal

—P. G. Hollon

Carol Smith, daughter of Mr. and Mrs. H. Smith, 756 Dundas Street Heath Street West, Toronto: and of Mrs. E. I. Kenen, 50 Bernard Avenue, Toronto

—Violet Keene (Eaton's College Street)

Peter Bain Kenen, age two and a half years, son of Mr. and Mrs. I. L. Kenen, of Cleveland, Ohio, and grandson of Mr. and Mrs. J. Bain, 232 Heath Street West, Toronto; and of Mrs. E. I. Kenen, 50 Bernard Avenue, Toronto

Active in the Montreal Youth Group in the King George V Jubilee Forest campaign of the Zionist Organization are: Front Row, seated, left to right: Sybil Garfinkle, Sidney Barza, Eleanor Shulman, Mrs. A. J. Freiman, O. B. E., Muriel Block, Saul Vineberg, Rhoda Vineberg. Second Row, standing, left to right: Martin Rothman, Bertram Schwartz, Lawrence Popliger, Philip Cohen, Miriam Berlin, Wilfred Shuchat, Bernice Shulman, Edith Goodman, Ray Wallock, Hannah Jacobs, Mortimer Besner

THE HONOURABLE
R. F. STOCKWELL
Provincial Treasurer
PARLIAMENT OF QUEBEC

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Chanukah Greetings to our Jewish Friends

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Miss Rhoda Frances Gaines, daughter of Mr. and Mrs. Albert Gaines, Broadway Ave., Toronto, whose engagement has been announced to Joseph Lubetta, of Winnipeg, the wedding to take place in Chicago early in January.
—*Violet Keene, (Eaton's, College Street)*

Mrs. S. L. Caplan and daughter, age nine months, 2065 Maplewood Avenue, Montreal. When the picture was taken Hazel was four months old.
—*W. Gordon Mitchell*

Lawrence Dale, twenty-two months old, son of Mr. and Mrs. Jack J. Schwartz, 372 Dufferin Street, Toronto.
—*Ashley & Crippen*

I Pay A Visit To The Beloved Rabbi

By Lily Rosenberg Richler, of Montreal

It was raining heavily and the editor of our paper, caught drowsing, gave me the afternoon off. I resolved thenceforward to keep at least one eye on my boss!

To my favorite place I betook myself—the Rabbi's home? That's right.

Walking slowly, the rain wet my face. I never carried an umbrella. Someone once told me confidentially, for such advice is not given freely, that my complexion needed only raindrops to make it beautiful. Therefore, I never missed an opportunity of walking in the rain. Judging from results, the rain was not wet enough!

A Jewish voice shrieked, "Frankie . . . . . Come right in. Wait till I tell pappa on you. You'll have to go to Cheder every day for that."—Then the Rabbi's face seemed to appear before me, poetical, wise, kindly, a patriarch, and I wondered, how could poor Frankie ever appreciate a Rabbi, if in infancy he was threatened with Cheder. Would it not benefit Frankie's future if he were told instead, "Frankie, because you were so naughty, your Father will not permit you to attend Cheder all week. You shall thereby miss something that you can never replace, for what is Jewish learning? All that is food for the soul!"

Upon entering the Rabbi's house, I immediately sensed that something was wrong. The Rebbetzin was pale, she looked grieved. To my query she replied that a divorce might take place. The couple had three young children; no amount of pleading was of avail; the husband was determined. Nothing could move him. That was the first time I witnessed such a scene in the Rabbi's home. I was to learn later on that nothing grieved the Rabbi so much as an impending divorce. The good Rebbetzin would go to any length to prevent divorce, staying up all night frequently, arguing with the concerned parties. The Rebbetzin allowed me to listen now.

The husband, dark, eager and badly in need of a shave, was shouting: "So what, Rabbi, you went to Cheder, didn't you? You're a Rabbi, aren't you? Nu, so must I live with this—this—ve gevald, when I'm hungry she sews, when I'm sleepy she sews, when I have company, she sews! So what! I'm nobody's fool. Feed her, allow her to take care of my house and our children!" The husband must have repeated that over and over again, when he discovered me. Then he began with new energy.

Bit by bit, I pieced together this. The husband had to attend his lodge meeting, he came home in a hurry to dress. What should his wife be doing but sewing! Her lord and master demanded his supper. The poor overworked woman was trying to finish something for a child, when up rushed the indignant man and broke the machine needle. With that needle, many things broke—overwrought patience, harmony and the home.

The argument went on and on. "Rabbi, you're a wise man, eh? Well, then, can I live with that woman? When I bring in a friend, does she talk to him? No, she sews. When I want to, put my hands in my pockets—gevald—no pockets. Yente sewed them up. When my mother visits, does she gossip with her? My poor mother is so interested in our neighbour's wife who keeps a boarding house. Can Yente answer intelligently? Yente, is the new boarder young? Yente sews. Yente, did Mrs. Katz pay for her radio yet? On goes the machine for answer. Nu, I broke the needle. What else could I break? It's the cheapest thing. The machine isn't paid for yet."

The Rebbetzin said: "Such a good woman, to make everything herself. If only all wives could sew". It didn't go over.

The wife had a private conference with the Rabbi and the Rebbetzin. I sensed that the Rabbi would pursue a new course in the

(Continued on page 36)

For CHANUKAH . . .

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Judaism Under The Onslaught Of The Modern Age

(Continued from page 7)

ally sought, even by atheists. As to marital life, its austere morality has gone, as the strict laws that limited the instinct to procreation, regulated sex-life and guarded against sensuality, have been entirely abandoned. Birth-control is generally practiced, in violation of the first law of the Torah.

5. Kashruth: The majority of Jews, even the atheists, buy and eat meat of cattle and fowl slaughtered by a Jewish Shochet and sold by a Jewish butcher. But the rabbinic laws and rules concerning the examination and slaughter of the animals are generally not much or not at all cared for. Very many housewives, and also men, who have no religious and spiritual needs whatever, are very particular about Jewish meat and the separation of milchiges and fleischiges. In the large cities the so-called Jewish markets have become centres where Jews meet.

To the same category as Jewish meat belongs also Jewish bread. The large Jewish masses eat such bread but, as no such great importance is attached to it as it is to meat in the Jewish mind, and as essentially it means what the latter does, it is not given here a place of its own.

6. Bar Mitzvah: A boy, at the age of 13, is religiously initiated at the synagogue. The ceremony itself is the great thing, and is still widely observed. The ceremony as the beginning of a responsible Jewish religious life has been totally forgotten. After it, the boy becomes, what his father is, a Bar Averah, a man who transgresses his religious duties and obligations.

7. Hat and Tallith: The obligatory wearing of a hat or cap at the service of the synagogue must be regarded as a cult. There must be much more behind it than a safeguard against assimilation and its being an ancient Oriental custom. These reasons are only rationalizations. After all, the Jews have discarded the hat in their daily life, and they have discarded many essential laws and ancient customs that separate them from the Gentiles. What is the true reason of this strange spectacle? This is worthy of examination and analysis by a great ethnologist and psychologist. The wearing of the Tallith, though only scarf-like on the shoulders, is also obligatory and general. This also must be more than a mere custom. The true origin of the Tallith and of the T'phillin has been found.

8. Zionism: In very many Jews the faith in the Torah and the coming of the Messiah has been transmuted into the love of Zion, the mother earth, and of the preservation and the redemption of Israel thereon. This is true especially of those who came from the European Ghettos where the former beliefs were, and to a certain extent still are, very potent. It is they who are the most ardent Zionists, as ardent as their faith in the Torah and in the Messiah once was. The others do not share in the Zionist ideal and aspiration at all or to a small degree only, though today, owing to the adverse conditions, all seem glad of the upbuilding of Palestine.

9. Pesach (Passover): This most original and ancient festival, at least in the form it has received by the Torah and the rabbis, is in a process of fast disintegration. It is disappearing from the synagogue. In the homes it is still kept, but with much less rigor than formerly and mainly by immigrants.

"I will turn aside now, and see this great sight, why the bush is not burnt," says Moses in the famous story (Exodus III. 3.) The magnificent structure of pharisaic Judaism, a religion that had commanded the undivided allegiance, respect and self-sacrifice of all its adherents, had a greatly ennobling and humanizing influence on its people, and inspired the creation of great cultural values, its disappear-

(Concluded on next page)

CHANUKAH GREETINGS

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WHOLESALE PAPER

Woodstock, Ont.

CANADA

Israel Zangwill: "To The Gentile The True Jewish Problem Should Be How To Keep The Jew In His Midst"

(Continued from page 15)

is making one of the Jew's few creative contributions.

In the writing of plays and novels the same psychological mobility that produces the actor is turned on the creation of character. Jewish dramatists are in evidence in every country. To speak only of today, London has its Sutro, New York its Belasco, Paris its Bernstein, Berlin its Fulda, Vienna its Schnitzler, Holland its Heijermans, Hungary its Lengyel, Italy its Benelli. But only two have concerned themselves with Jewish life, and of these Bernstein is ignorant and Heijermans antipathetic.

In other branches of literature it is the same story. In France, for example, where a Catulle Mendes, or an Armand Silvestre, with their sel gaulois, have been indistinguishable from the Christian boulevardier, only now are real Jewish poets appearing, like André Spire, or real Jewish novelists, like Jean Richard Bloch. If there is any other great Jewish novelist in the rest of Europe, and I believe there is either a Dutch or a Scandinavian, I am at least sure he is not concerned with the interpretation of the Jew, or the Jewish spirit. Neither is Ronetti Roman, who seems to be the greatest poet Rumania has produced. Carducci was as definitely Italian.

(Continued on page 38)

JUDAISM UNDER THE ONSLAUGHT OF THE MODERN AGE

(Continued from page 31)

ing from the minds, is breaking down.

We remarked that what we have to say refers mainly to Jewish religious conditions on this Continent. The truth is that in Europe and elsewhere conditions are not much better. Many of the old still keep on, though with much less spirit, but most of the young born and brought up in this age do not know what it is all about.

Judaism is not able to withstand the onslaught of the modern age. Why are the beliefs and practices enumerated above still adhered to and upheld?

Looking over the list we have presented, we cannot help being struck by the fact that they are the very oldest religious elements of the people of Israel. They can be, they are, traced back to the time before Ezra the Scribe (5th century B.C.E.), to the pre-Judaistic ages of Jewish history. They were the raw material which together with the noble moral and ethical ideals, ideas and teachings, conceived by the prophets Ezra, the scribes, the Pharisees and early rabbis built up Judaism.

Now that this Judaism has become dilapidated and is threatening to fall in, we see lying before us as in a debris the raw material. We are reverting, we are regressing to the religion of Israel from which Judaism grew and of which it was a higher development. This is a unique spectacle. The Nazis want to destroy Christianity, roots and branches, and construct a quite new religion. Has the regression taken place so that, since Judaism made for an agricultural people is vanishing, there can be erected with the same material a new and greater structure that will suit a people living in an industrial, mechanical and scientific age?

But where is there an Ezra? Where are men such as the Pharisees were, to achieve the supreme, the superhuman task? And, then can that old material be used in an age when skyscrapers are built with steel? "For, behold, I create new heavens and a new earth, and the former things shall not be remembered, not come into mind (Isaiah, LXV, 19).

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I PAY A VISIT TO THE BELOVED RABBI

(Continued from page 35)

battle. Tea was served. "Everybody is tired, let's relax and have some tea." And tea was passed around. Then the Rabbi became a skillful talker and drew the husband out. "Didn't he come from Galicia? Not from the town of T..... Well, it's a small world after all."

Oh, yes. The Rabbi could see the man was learned. It was nothing that he mixed all the names in the Bible! Moses was a Kohen and Aaron was Abraham's brother, and Lot turned into a pillar of salt. The Rabbi fairly beamed, inwardly writhing, no doubt. Then the bombshell. "Why, Rab Moishele—performed your wedding ceremony! Oh, then, Rab David is your father-in-law, my, my, such Yichus," and so on, to the details of the wedding, when husband and wife no longer regarded one another as two bulls in a ring. Their glances became fond and caressing; unconsciously they moved nearer to one another; the Rebbetzin now triumphantly brought in wine and cake. All drank Mazeltov and I knew that couple would keep their promise never to quarrel again. Their visit, as well as mine, to the home of the Rabbi must always remain in their hearts and souls.

Really, I must visit the Rabbi's home again!

MONTREAL MEETINGS

Young Israel of Montreal met at the home of Miss Ray Wachtfogel. Joseph S. Caplan presided. Ben Lechter is a new member.

TWENTY-ONE CENTURIES AFTER—CAN ISRAEL SURVIVE?

(Continued from page 4)

other devices, devious and direct, of the devil. What is this something which has so far made our people's survival possible and which still does make our people's survival possible? This something is made up of three factors.

First. The factor of religion. Israel was equipped for his ordeal by a set of concepts which mitigated the horror of Jewish life and which compensated the Jew for his sufferings.

Secondly. The contrast between Judaism and other 'isms.' In addition, the Jew felt that his religion was simpler, more readily credible. He knew that Christian and Moslem alike granted its truth. Had he wished for escape, when escape was possible, he would have had difficulty in bringing himself to accept the complicated and, to him, unreasonable dogmas of other faiths.

Thirdly. The contrast in Morality. Morally, too, the Jew believed in his own superiority. Trained and disciplined in an ethical code, he found that other religious societies and orders fell far short of his standards. The abandonment of Judaism seemed to involve the exchange of a moral excellence for an inferior way of life.

"The world is my idea," said Schopenhauer, in opening his great philosophical treatise. "My ideas have helped preserve my world," the Jew might well say.

Israel cannot be crushed: there is no force that could crush a hundred generations.

This beautiful residence for Messrs. M. Oberman and J. Afrin is under construction, corner of Pagnuelo Avenue and Springrove Crescent, Outremont

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The basement contains a two-car garage, maid's bed-room, bathroom, recreation hall, laundry and furnace room. The ground floor contains a den, living room, dining room, breakfast room, maid's room, kitchen, cloak and wash rooms. The upper floor contains four bedrooms, two bathrooms and solarium. Spacious halls feature the house with a circular stair in the tower of wrought iron and travertine

The house is an outstanding example of domestic architecture and is particularly notable for its compact planning for a large home. Maxwell M. Kalman is the architect

Marriages

Steinwald-Vatch

The marriage of Bessie, daughter of Mr. and Mrs. S. Vatch, to Charles Steinwald, son I. Steinwald and the late Mrs. Steinwald, took place on Sunday, December 8, at Beth David Synagogue with Rabbi S. Herschorn officiating. The bride was given away by her parents. She wore a gown of white satin over which fell her embroidered veil in cap effect. Her bouquet was composed of lilies and lily-of-the-valley. Mrs. S. Epstein attended her sister as matron of honor. She was gowned in coral velvet, with a short veil which fell from a braided halo. Her bouquet was of roses. S. Epstein, brother-in-law of the bride, was best man. The bridesmaids were Misses Libby Moscovitch, Doris Hersch, Lou Wiseberg, Mary Selvisky, Claire Steinfeld, and Ruth Steinwald and the groomsmen were Harry Ghetler, Clarence Rosenhek, Harry Hersch, Frank Steinwald, Joe Steinwald and Abe Wener. Mrs. Vatch, the bride's mother, wore black velvet and a matching hat and corsage of roses. At the dinner for 250 guests, were, Mr. and Mrs. W. Wolfe, of Boston, and Mrs. K. Epstein, of New York.

Foodman-Kishner

The marriage took place quietly on Sunday, December 15, at 4 p.m. at the home of the bride's mother, 4669 Hutchison, of Miss Freda Kishner, daughter of Mrs. R. Kishner, and the late H. Kishner, to Lewis Foodman, son of Mr. and Mrs. S. Foodman, of Brooklyn, N. Y. Rabbi S. Dubitsky officiated. Mr. and Mrs. Foodman will live in Brooklyn, N. Y.

Israel-Silverberg

The marriage of Clara, daughter of Mr. and Mrs. P. Silverberg, to David Raymond, son of the late Mr. and Mrs. Max Israel, took place on November 24, at Beth David Synagogue. Rabbi S. Herschorn officiating. She wore a white tailored gown, the skirt falling into a long French train. Her long veil was arranged in Grecian style and she carried a shower bouquet of lilies-of-the-valley and orchids on a white bible. Mrs. A. Silverberg, sister-in-law of the bride, was matron of honor. She wore a gown of silver lamé with hat and shoes to match and carried a colonial bouquet of red roses. Isidore Israel acted as best man. The page boy was David Zunenshine and the train-bearers were Claire Lenoff and Shirley Levinson. They wore baby-blue taffeta frocks in pre-Victorian style with bonnets and shoes to match and carried nosegays of pink roses. The ushers were William Siverberg, Daniel Radowelsky, Mac Levinson, Abe Silverberg, Phil Levinson, Hyman Zunenshine, Louis Gordon, Philip Gordon, Nick Levitan and Jack Caplan. The bride's mother wore a gown of black cellophane velvet with hat to match and a corsage of orchids. The groom was given away by his aunt, Mrs. D. Israel, wearing black crepe with hat to match, and corsage of Talisman roses. Dinner was served to 118 guests. The couple spent their honeymoon in Boston and New York.

Rosenblatt-Steinberg

The marriage took place in Brooklyn, N. Y. on November 23 of Miss Lottie Steinberg, daughter of the late Mr. and Mrs. D. Steinberg, of Montreal, to Herman Rosenblatt, son of S. Rosenblatt and the late Mrs. Rosenblatt, of New York. Mr. and Mrs. Herman Rosenblatt are living in Brooklyn, N. Y. Those who attended from Montreal were: Mr. and Mrs. N. Cohen, sister and brother-in-law of the bride; Max Steinberg, brother of the bride; and Dave and Sam Steinberg, cousins of the bride.

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ISRAEL ZANGWILL: "TO THE GENTILE THE TRUE JEWISH PROBLEM SHOULD BE HOW TO KEEP THE JEW IN HIS MIDST."

(*Continued from page 15*)

This absence of Jewish coloring cannot be alleged of the greatest Jewish name in modern creative literature — Heine. Nevertheless, even he conceived of himself as an intermediary, whose primary role was to interpret France and Germany to each other.

Jews have indeed—even to the unjaundiced eye—been playing no inconsiderable part in world affairs, whether we look to the financiers, the Rothschilds, Cassels, Schiffs, Speyers and Barnatos, or to the journalists (Maximilian Harden, Benedict, "Pertinax," Sir Sidney Low, Lord Burnham, etc.), or to the politicians (Lord Reading, Edwin Montagu, Klotz, Eisner, Trotsky, Luzzatto, etc.); but with the exception of Schiff, who refused to finance the Russia of the Czar, can anyone trace in their activities even as much subconscious Jewish sympathy as influenced Beaconsfield?

Can anyone imagine Clemenceau's Jewish secretary, Mandel, jogging his master's elbow at the Peace Conference in favor of a Hebrew Palestine? As little as one can imagine Sir John Monash marching to Jerusalem, or the great Jewish chess-champions sacrificing their bishops in some obscure anti-Christian spasm.

It is in fact in the impersonal and international spheres of science, philosophy and scholarship that the race of Spinoza has won its greatest triumphs since it emerged from the Ghetto. Here the record is overwhelming. At least five of the Nobel prizes for Science have already been awarded to Jews: Albert Michelson (optics), Gabriel Lippmann (colour photography), Henri Moissan (chemistry), Dr. Barony (otology), Willstatter (chlorophyll). In a race that for eighteen centuries has been bent over its books, parasitic on the past, this genius for observation is staggering, till one recalls Leviticus and the practical priestly supplement to the prophetic ethics. Among many other outstanding contributors to Science may be mentioned Heinrich Herz (electromagnetic waves, wireless telegraphy), Meldola (coal-tar dyes), Hertha Ayrton (electric arc), J. F. Cohn (bacteriology), Jacques Loeb (parthenogenesis), Mendeléeff (the periodic law), Lombroso (criminology), Freud and Jung (psychology), Einstein (physics, new theory of Space). It is no wonder that the Presidency of our Royal Society has fallen to a Jew.

As a physician the Jew's fame dates from Saracenic Spain, when he was the bearer of Arabian science, and the tradition that kings shall always have Jewish physicians is still unbroken. Dr. Ehrlich's recent discovery of "606," the cure for syphilis, Dr. Haffkine's inoculation against the plague in India, and the researches of Dr Simon Flexner, of the Rockefeller Institute, are but links in the long chain of Jewish contributions to the peculiarly international sphere of medicine; while Max Nordau, an epitome of every Jewish talent, is also, like Maimonides and so many other Jewish thinkers, a practising physician.

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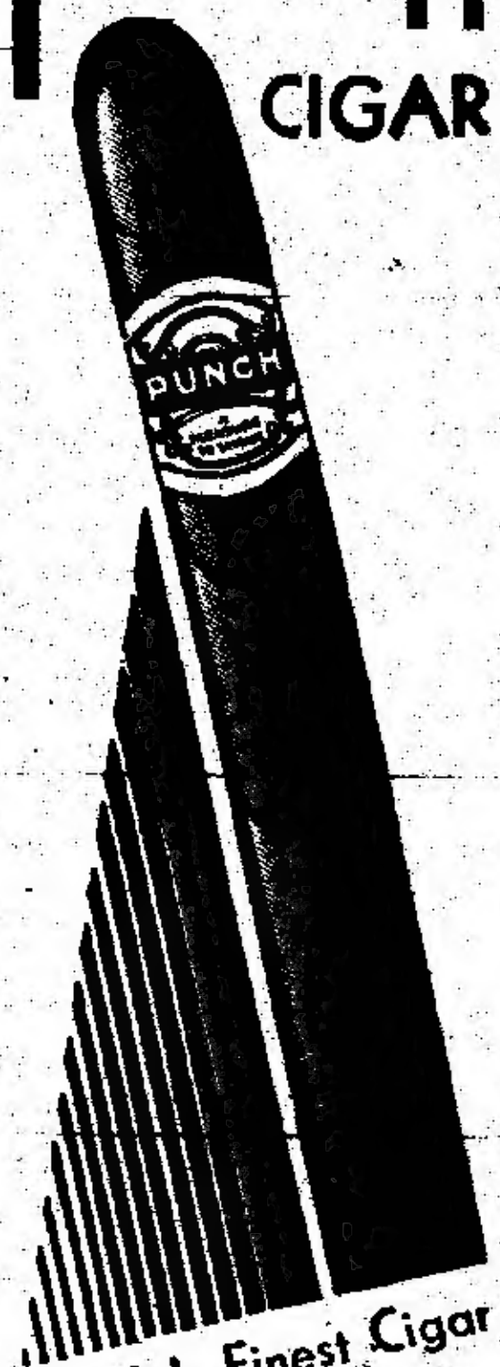

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Nor are the contributions to the more humanistic sciences less amazing. The names of Benfey (Sanscrit), Jules Oppert (Assyriology), Sylvester and George Cantor (mathematics), Bréal (semantics), Salomon Reinach (universal scholarship), Asser (juristics), Hermann Cohen and Bergson (philosophy) may suffice as examples.

If the legend of the Conquering Jew meant his emergence from "that curious system of degrading customs and debasing laws" not merely not broken-hearted but able to pour forth streams of courageous vitality on every field of life and thought, "a blessing to all the families of the earth," then the legend would be true indeed.

But I can readily understand that the Gentile, seeing himself surrounded or even swamped on every hand by famous Jewish figures, should imagine a menacing cohesion, when there is no more solidarity among the celebrities than among those at Madame Tussaud's. And what fosters the great Jewish legend of ubiquity and omnipotence still further is the attribution of Jewishness to every notoriety of any traceable streak of Jewish blood: a method of classification which, in the case of a people scattered for two thousand years among every other in Europe, and intermarrying with all, cannot fail to justify Lowell's maxim: Cherchez le juif. And le Juif may be sought with peculiar facility in countries like Spain and Portugal, whence, as we have seen, expulsions en masse could no more drive him out than Nature could be driven out with a pitchfork, or in those intolerant regions of the East or West where he has been absorbed by Christianity or Islam, sometimes after an interval of Marranoism, or pseudo-conversion.

And according to the theories of Mendelism, there is no reason why among the many throws of the dice of ancestry an individual of mixed descent should not suddenly incarnate a preponderance of the qualities of a single strain. Thus a Jewish soul may appear and energise in some powerful figure of Christendom. Sometimes the Christianity of the figure is merely suppositious. Even as I write, a book is published revealing that John Zoffany, the British Royal Academician, the delineator of English life, who painted Garrick and Dr. Johnson, was by origin a Bohemian Jew—a fact utterly unknown to the Jewish Encyclopoedia. The Church could not even write its own history: that was left for the Jew, Neander (David Mendel). One wonders what the tale would be both for yesterday and to-day if every Jew wore a yellow badge and every crypto-Jew came into the open, and every half-Jew were as discoverable as the author of "Caste," or the composer of "The Mikado."

To the Gentile the true Jewish problem should rather be how to keep the Jew in his midst—this rare one per cent. of mankind. The elimination of all this genius and geniality would surely not enhance the gaiety of nations. Without Disraeli would not England lose her only Saint's Day?

No wonder Mr. Daniels, the secretary of the American Navy, speaking at a Zionist gathering in the States, humorously threatened to bar the departure of American Jews for Palestine with a ten-inch gun.

But the miracle remains that the Gentile world has never yet seen a Jew, for behind all these cosmopolitan types which obsess its vision stand inexhaustible reserves of Jewish Jews—and the Talmudic mystic, the Hebrew-speaking sage, remains as unknown to the Western world as though he were hidden in the fastnesses of Tibet. A series of great scholars—Geiger, Zunz, Steinschneider, Schechter—has studied the immense Hebrew literature produced from age to age in these obscure Jewries. But there is a modern Hebrew literature, too, a new galaxy of poets and novelists, philosophers and humanists, who express in the ancient tongue the subtlest shades of the thought of to-day. And there is a still more copious literature in Yiddish, no less rich in men of talent and even genius, whose names have rarely reached the outside world.

But never and nowhere in all that specifically Jewish literature will be found the faintest scintilla of any design, expectation, or desire to subjugate the world.

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Quebec Notes

Additions to Lachance & Tanguay Staff

Lachance & Tanguay, Ltd., Quebec City, announce the appointment of Mr. Leo. Larin as sales-manager. Mr. Larin has latterly been connected with A. E. Marois, Ltd., of Quebec City, and had previously made a reputation for himself with such firms as J. A. McCaughan & Son, Ltd., and the MacFarlane Shoe, Limited. His association with Lachance & Tanguay in the capacity of salesmanager heralds the adoption of an aggressive policy of business promotion on the part of this old established firm.

Announcement is also made that Mr. L. C. Van Geel, formerly with the Tillsonburg Shoe Company, will represent Lachance and Tanguay in Ontario and Western Provinces, calling on the large buyers only. Mr. Van Geel has a very thorough and intimate knowledge of the requirements of the Canadian shoe trade with which he has been connected for a period of over 20 years.

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Leo Larin

In the Quebec Province, Lachance and Tanguay's representation is to be taken care of by Mr. J. H. Vigneault, a popular member of the travelling fraternity in this territory. Mr. Vigneault has a permanent sample room at 335 University Tower Bldg., Montreal.

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Marriages

Kushner-Flanders

Miss Gertrude Flanders, daughter of Mr. and Mrs. Isaac Flanders, was married at Beth David Synagogue on Sunday, December 14, to Abe Kushner, son of Mr. and Mrs. S. Kushner. Rabbi S. Herschorn officiated. Miss Sylvia Freedman sang "O Promise Me" during the ceremony. The bride, who was given in marriage by her father, wore a white silver and gold striped crepe gown fashioned with a high neckline and long, flowing sleeves. Her veil worn in cap fashion was held in place with orange blossoms and she carried a prayer book from which fell a shower of ribbon streamers and lily-of-the-valley. Miss Hensie Flanders was her sister's only attendant. She was gowned in lavender uncrushable velvet, a bonnet in off-the face effect of the same velvet, and carried yellow roses. Dr. Hyman Freedman was best man. The bride's mother, Mrs. Flanders, wore purple uncrushable velvet with a cowl neckline, a matching hat and veil and corsage of yellow roses. Mrs. Kushner, mother of the bridegroom, wore a black lace cocktail gown, black hat and veil with a corsage of American Beauty roses. A dinner and reception was held for 250 guests, the bride and groom leaving later for a three weeks trip to New York and Philadelphia. Going away the bride wore a black and green woollen dress, black hat and veil and a seal coat.

Swidler-Segal

The marriage of Gertrude, daughter of Mr. and Mrs. J. Segal, to Samuel Swidler, son of Mr. and Mrs. G. Swidler, took place Saturday evening, December 14, at Chevra Kadisha Synagogue, Rabbi Charles Bender officiating. During the ceremony I. Rosenstein, cousin of the bride, sang "O Promise Me" and "Because." The bride, who was given in marriage by her father, wore a white satin gown, the bodice fashioned with a yoke and collar of Venetian lace, the long lace sleeves being puffed at the shoulder. Her long tulle veil was draped with a pleated satin headdress and she carried a bouquet of white roses and lily-of-the-valley. Mrs. H. Rosenberg, cousin of the bride, of New York, was matron of honor, gowned in pink taffeta with a silver metallic tiara, and matching shoes. Her bouquet was composed of pink roses. Ben Swidler, brother of the groom, was best man. The bridesmaids who were gowned in satin, with silver metallic tiaras, and matching shoes were: Misses Florence Segal, sister of the bride, in pink; Betty Segal, sister of the bride, in blue; Sara Swidler, sister of the groom, blue and Rose Silberg, pink. They carried bouquets of pink roses. The groomsmen were I. Segal, brother of the bride; Lou Leiby, cousin of the bride; S. Itkin, cousin of the groom, and Jack Berger. Hilda Maser, the flower girl, was dressed in a pink frock, Colonial style, and carried a Colonial bouquet. Irving Goldstein was page boy. Receiving 240 guests, Mrs. Segal, mother of the bride, wore a black velvet gown trimmed with gold brocaded velvet and a black antelope felt hat. She was assisted by Mrs. Swidler, the bridegroom's mother, in a black velvet gown with hat to match. Their corsages were of red roses. From out of town were Mrs. L. Solomon, aunt of the bride; Mr. and Mrs. H. Rosenberg, Mrs. N. Spires, Mr. and Mrs. H. Solomon, Miss Bert Rosenberg, Miss Sara Itkin, Moe Zuckerman, Mrs. A. Cohen and Miss Mary Katzowitz, all of New York, and Mrs. L. Richmond, of Springfield, Mass. The couple left to spend three weeks on a motor trip to the Southern States. For travelling, the bride wore an olive-green crepe gown trimmed with brown squirrel, a mink-trimmed seal coat and black hat. On their return Mr. and Mrs. Swidler will live at 4514 Girouard Avenue.

Silverstein-Stern

Mr. and Mrs. A. Stern announce the marriage of their only daughter, Dorothy, to Albert Silverstein, which took place December 8.

ANNOUNCEMENT

Mr. L. H. Dupre, president of the Independent Heel Co., 4208 Christopher Colomb Street, Montreal, and of the Quebec Heel, 5 Alfred Street, Quebec City, has been in the heel business for 27 years. He has made friends during that time with the important Jewish figures in the shoe and leather industry, who have appreciated the integrity of purpose dominating his business.

MONTREAL MEETINGS

A bridge tea was sponsored by the Triple C's at the home of Miss Ray Schnaiberg, 117 St. Joseph Boulevard.

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Hadassah: The Pathfinder To Health

The path to health in modern Palestine has admittedly been blazed by the Hadassah Medical Organization, the Palestine medical arm of Hadassah, the Women's Zionist Organization of America. This organization, which now numbers over 55,000 women in all parts of the United States, had its modest beginning in pre-War days. It was founded in March, 1912, by a small group of women who banded together with the object of establishing a system of health services in Palestine as the American Jewish women's specific contribution to the upbuilding of the Jewish National Home.

In February, 1913, Hadassah made a modest entry into Palestine with two district nurses, the forerunners of the comprehensive and country-wide system of medical institutions and activities which was organized in 1918 as the Hadassah Medical Organization. The Hadassah system to-day includes both curative and preventive services in Jerusalem, Tel-Aviv, Haifa, Tiberias, Safed and many rural settlements. Hadassah's services are open to all on equal terms, without distinction of race or creed, the tariff of fees being graduated to the ability of the patients to pay. Those who cannot pay are treated gratis.

Hospitals, polyclinics, a nurses' training school, prenatal and infant welfare stations, a school hygiene department, anti-trachoma and anti-tuberculosis service come under Hadassah's medical activity, while other, non-medical activities, such as school luncheons, six Guggenheimer Fund playgrounds and the supply of linen and clothing to institutions, come under the administration of the Palestine Council, Hadassah's non-medical arm in Palestine. Hadassah also takes its share in the reclamation and reafforestation works of the Jewish National Fund.

With the growth of Palestine's population and resources, and the consequent ability of the population to assume more responsibility for its own health services, Hadassah transferred its hospitals in Tel Aviv and Haifa to the local communities in 1931, giving them a gradually reduced subsidy. The Tel Aviv hospital is now the complete responsibility of that town, and the Haifa hospital will soon be in the same category. In order to keep up standards, however, Hadassah has retained for itself a place in the Managing Committees of both these institutions. The same method was applied in Hadassah's transfer of its rural medical service to the Rural Sick Benefit Fund.

As it withdrew from these places, Hadassah concentrated on making its Rothschild Hospital in Jerusalem its central institution, which should set medical standards for the country. Plans are now well under way to erect a new building for this hospital on Mt. Scopus, to be known as the Rothschild-Hadassah-University Hospital, in conjunction with which there will be the Post-Graduate School of Medicine of the Hebrew University. This new medical centre, which will cost at least £120,000, and which is looked upon by Hadassah as the crowning point of its activities in Palestine, will have a 275-bed hospital, facilities for research and teaching, subsidiary services, laboratories and a school for nurses.

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Several eminent Jewish scientists from Germany have recently joined Hadassah's staff, and are being given the opportunity no longer afforded them in Germany to continue their valuable research. Numbers of immigrant doctors, whether from Germany or other countries, are being afforded the opportunity of becoming better acquainted with health problems peculiar to Palestine.

Hadassah's hospital in Safed is the only institution so far which provides hospital facilities for tubercular patients. Its tuberculosis dispensaries, run in conjunction with the Anti-tuberculosis League of Palestine, do much toward the detection and care of tubercular patients and their families.

Unremitting campaigns against trachoma, typhoid, dysentery, malaria and other endemic diseases, as well as a home obstetrics service and home nursing of the sick are other aspects of its work which have made Hadassah and Health synonymous in the country.

Hadassah's institutions for preventive medicine include the following:

1.—Twenty-three health welfare stations, which give pre-natal care, supervise the health of infants and children of pre-school age, and send visiting nurses into the homes. In 1934, 6,063 expectant mothers, 7,899 infants and 9,330 children to the age of four were cared for.

2.—A School of Hygiene Department, which supervises the physical and mental health of some 40,000 children in Jewish schools and instructs them in social and personal hygiene.

3.—A Nutrition Department, which gives courses in dietetics and practical cookery, and is particularly valuable in helping immigrants to learn the food possibilities of the country's products.

4.—The Nathan and Lina Straus Health Centres for all Races and Creeds, in Jerusalem and Tel Aviv, which are the institutions devoted to public health education. By lectures, classes, publications, the Press, etc., they convey their health message to Palestine. They also contain departments of corrective gymnastics, dental prophylaxis for school children, sex hygiene stations and the like.

On its curative and preventive activities, the Hadassah Medical Organization spent £74,754 in 1934. Of this amount, over £50,000 was received from Hadassah, the Women's Zionist Organization of America. Thirty per cent. of the budget was covered from local services—patients' fees, Government grant, etc.

Nazis Ban Jewish League

President Won Iron Cross

Eight days after the event National Socialist authorities finally announced the suppression of the League of National German Jews, the confiscation of its property and the arrest of its president, Dr. Max Neumann, a former German officer holding the highest war decoration, the Iron Cross, first class.

The announcement says the league was suppressed because "the attitude of its members was hostile to the to the State." Dr. Neumann's arrest was motivated by the charge that through intentionally false statements regarding the care extended to Jews by the Winter relief work of the German people he had gravely endangered measures of the Reich Government regarding such work.

The National Socialist authorities thereby convey the impression that the Jews are being taken care of within the Nazi Winter relief organization. As a matter of fact, the Jews organized their own Winter relief campaign which is applied only to the Jews, but for permitting it the National Socialist authorities count it as part of their own relief work.

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CHANUKAH GREETINGS
to our Jewish friends and customers

Jewish History Presents A Constant Procession Of Communities

(Continued from page 13)

It is not easy to answer the question with any degree of confidence.

Personally, I have a deep-rooted belief (and here I am at one, I believe, with the vast majority of Jews, even in this unregenerate age) in the eternity and indestructibility of Israel.

"The Jews," asserted Disraeli, in the House of Commons, in a famous speech, "have outlived Assyrian Kings, Egyptian Pharaohs, Roman Caesars and Arabian Caliphs," and he went on to insinuate that they would in all probability outlive the gibes of the right honourable gentleman who had just sat down. We all, with very few exceptions, feel in very much the same way. There is, however, no logical ground nor historical support for this belief. Around us we witness assimilation going on to a depressing degree.

The losses to Judaism by intermarriage, by ignorance, by indifference, by actual conversion, are reaching proportions which are thoroughly intimidating. If we were to go by the actual conditions and indications of the present time, there would seem to be very good ground for believing that, in Western Europe and America, Judaism and the Jews will have disappeared entirely within a century or two at the outside.

In the average Jewish family of to-day the probable line of the graph is unmistakable. The old generation in Poland observed in gladness all of the six hundred and thirteen precepts of the Law, and many others, and lived a life which was essentially Jewish. Their children, in England, begin to find it a little irksome. To discover members of the third generation vitally interested in their own racial tradition is nowadays almost exceptional. The fourth can remain Jews in anything more than name only by accident. The same phenomenon is being repeated throughout the world.

Logically, it seems impossible to escape the conclusion that, within a few generations, the whole body of the Jews of our Western countries will have gone the same way, and will be wallowing in the slough of assimilation. Ultimately, the time must come when nothing will be left excepting, in some cases, the merest recollection of the ultimate origin of a few scattered groups of families. This seems to be the natural consequence of the tendencies of to-day.

There is only one reply which it is possible to make. The Jewish people has withstood the action of thirty centuries, and it is not to be imagined that it will suddenly collapse at the thirty-first. However, as a historian, I cannot but recognise that historical precedent does not permit the application of this belief to any one particular branch of the Jewish people, however numerous, however deep-rooted, however long settled. The human body, we are informed, reconstitutes itself entirely within a short space of years, at the end of which there is not a particle of its original components.

The Jewish people, throughout its past, has been in much the same case. The whole of our history presents one constant procession of communities which have sprung up and withered away entirely after a brief period of florescence. There is no guarantee that we in England, or our kinsmen in America, will not follow in the same path.

Permit me to draw your attention to a couple of characteristic precedents for decay. I will not speak of the Samaritans, once a powerful rival of Israel, but now reduced to a pious handful, whose main function in existence seems to be the provision of an annual spectacle for Palestinian tourists. Let us approach closer to ourselves, in place and time.

When the Jews were chased out of France, a few survivers were permitted by the tolerant policy of the Popes to remain in Avignon and the surrounding territories in the south of the country which were then under their rule, known as the Comtat Venaissin. To this exiguous area the ancient glories of French Jewry were henceforth restricted. Here, for many centuries, the tradition of Rashi and of the Kimhis was perpetuated. It is not simply a group of communities which is in question, but a whole distinctive Jewish civilisation.

The culture of the Jews of Provence was a unique one. They had their own customs, their own patois, their own folklore, their own tradition of synagogue-construction, their own hazanut, their own rite of prayers, their own style of calligraphy, their own method even of pronouncing Hebrew. With incredible fortitude this exiguous Jewish group—numbering perhaps between 3,000 and 5,000 at the most—was able to withstand the persecutions of centuries, preserving its traditions and its identity unimpaired.

If perpetuity seemed certain for any branch of the Jewish people, it was assuredly the case with this, which had given over fifteen hundred years concrete proof of its fitness for survival. Yet this intense Jewish life, after withstanding persecution with incredible fortitude, was swept away almost in a moment after the French Revolution by the first breath of freedom. Now almost nothing is left to commemorate the existence of this pathetic remnant excepting a romantic tradition, a couple of ancient synagogues of exquisite beauty, and a vast number of liturgical manuscripts. As one views the ruins it seems impossible to feel assured of the perpetuity of any branch of the House of Israel.

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Let us take another instance. In China the Jews were already established at the period of the Han Dynasty, perhaps from the date of the destruction of Jerusalem by Titus. From that time onwards the record is more or less continuous. Communities existed in several of the principal cities. The Chinese treated their fellow citizens with every consideration. The latter showed their gratitude by sloughing off their foreign characteristics, and entering into the life of the country. They were admitted into the mandarin class. They wore pigtails in the approved fashion of the time. Their synagogues were built in the Chinese style, and went by a Chinese name. They venerated their ancestors with the rest of their fellow countrymen.

On the other hand, they adhered punctiliously to Judaism, observing the Sabbath and feasts with all due rigour, cutting out from all meat the sinew of the thigh (which they burned with great solemnity), and industriously copying the sacred books. The history of this extraordinary community is traceable for nearly twenty centuries. Now, according to latest reports, it is represented by a few individuals grouped about the ruins of a synagogue, who know that their fathers were once Jews, and a couple of clerks preserved in a Shanghai bank as an historical curiosity. Here is another Jewish civilization which has altogether disappeared.

The communities which I have instanced, I will be informed, were minute and isolated, and cannot therefore be taken as precedents for our present conditions and problems. This is not perhaps so sure. In any case, these are not the most striking phenomena of the sort. We have already seen the example of Hellenic Jewry, numbered by hundreds of thousands, living under conditions incredibly similar to our own, whose disappearance was even more complete than that of the other bodies which I have mentioned: and that, in spite of the inspiration of a living Jewish tradition in Palestine, within easy reach. If a Jewish civilisation such as this can vanish, none of our upstart Jewries of to-day can consider itself safe.

The Jewish people will assuredly live, but not necessarily that particular section with which we are in touch, however vast and however wealthy it may be. One is reminded forcibly of that striking passage from the Book of Esther—from the literary point of view the most remarkable of all Biblical works, though much decried nowadays by those who, oblivious of the existence sometimes of a higher veridicity, allege that it lacks historical accuracy.

Mordecai, you will remember, is urging Esther to take action on behalf of her people. "Think not within thyself," says he, "that thou shalt escape, being in the King's house, out of all the Jews. For if thou holdest thy peace at this time, then will relief and deliverance arise for the Jews from another place—but thou and thy father's house will perish: and who knoweth whether thou art not come to royal estate for such a time as this?" We are in the same position to-day. Relief and deliverance and perpetuation will assuredly come about for the Jewish people from some place or the other—of that I am convinced. But, because we live in the lap of luxury and enjoy all possible material advantages, and have had the benefit of university educations, that is no proof that it is we who will escape in any general catastrophe.

In a thousand years' time the synagogues of London and the temples of New York and the Yeshibeth of Poland may have followed the Jewish mandarins of China and the Academies of Alexandria into oblivion and decay. Jewish Palestine may have withered and flowered half a dozen times by then. Possibly, in that epoch, the Jewish tradition will be preserved by the descendents of the Falashas of Abyssinia, or the Arabised Jews of the Yemen, or the Sephardim of the Levant and Northern Africa, whom we now tend to contemn as the degenerate heirs to a noble inheritance.

Possibly the glories of Spanish-speaking Jewry will be revived in the Republics of South America, to which so vast a tide of emigration is now being directed. But, whoever preserves the tradition, the Jewish people will assuredly live. If we want to secure our own personal perpetuity as Jews, to guarantee our own identity, it behoves us to take steps not on our own people's behalf (they can exist without us) but on our own.

Preparing For Tomorrow

By Dorothy Sigler, Executive Worker, Juvenile Service

A Nature Study Club leads its group of husky boys to the top of the mountain on clear, bright nights to learn something of the mystery of the stars. Happy excitement attends another group of boys setting out with much animation to inspect an aquarium and its many interesting kinds of fish. There is keen interest and much scope for imagination to the young members of the Aeroplane Club as they pour over diagrams and painstakingly work on their small models. Full of fun, boys scamper and jump, turn handstands, pound each other roundly and enjoy it, as they wait in the unrestrained atmosphere of the gymnasium for exercises and basket-ball line up.

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SHMARYA LEVIN, DISTINGUISHED INTELLECTUAL, INVIGORATED FOR YEARS THE JEWISH WORLD OF THOUGHT

(Continued from page 8)

ing down the street on their way to the synagogue. Prayer-books, praying shawls, and phylacteries are bundled under their arms. Every now and again a figure stops, stoops, and feels the snow with careful, thoughful hand, to make sure that it is neither too soft nor too hard. In their hearts they carry a prayer, that God might send a good snow, and enough of it, and after it a good frost, and enough of that, in order that the snow might not melt too soon. With this prayer in their hearts they enter the synagogue, don their prayer-shawls, and wind their phylacteries round their bared left arms. And when they come to that part of the daily prayers which speaks of God as the One 'that causeth the wind to blow and the rain to fall,' and further, to the passage which implores the All-Merciful to send down His blessing on the land and drench it in 'dew and rain,' a second, unuttered prayer rises in their hearts, a silent contradiction; and they beseech God for snow and frost. Two parallel prayers, antagonistic and stubborn: the one born of the daily struggle for bread the other born thousands of years ago in a land of hot suns. Which prayer, I often wondered, came up before the throne of Grace?"

That the cheder took the narrow and warped form that it did, Levin saw, was largely the result of social and economic factors. Levin points this out compellingly in his description of Slisowitz.

"The cheder melamed," he wrote, was not merely teacher in the technical sense, but also a mentor and trainer and complete educator. The majority of Jewish homes were wretchedly poor. The father was away from home from early morning till late at night. Either he had a regular occupation, and toiled at it twelve and fourteen and sixteen hours a day, or else he was a Lutfmensch, living from hand to mouth, petty merchant, broker commissionman all rolled into one, running from client to client, from shop to shop, like a wild animal hunting for a bite of food.

"But not the father alone was thus enslaved. The mother, too, had her share of it. With few exceptions the Jewish mother not only kept her house going, but went out too, took in washing, labored in the gardens of others. She found work as a berry-gatherer; she went looking for feathers in the meadows where the geese were fed, or plucked the feathers of slaughtered fowl to stuff cushions—the last an occupation which was reserved for the late night, when the little ones were asleep, and the one lamp was trimmed and turned down very low. So poverty stood with lifted whip over Jewish parents, driving them in a blind circle all day, and

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separating them from their children.

"And children were never lacking. They seemed to come in droves. Every house was a pyramid, with father and mother as foundation and the little ones building it up to the apex. Girls were not so bad; they were quieter at play and more obedient. But when it came to boys, there was only one salvation for the parents: to turn them over, for the length of the whole day, into the hands of a severe melamed. And thus the entire point of the cheder was lost: it might have served as a salvation for the child from the wretched environment of its home. Its actual purpose was to save the poor parents from their own children. Thus the melamed became the lord and master of the Jewish child and brought ruin and misery on its tenderest years. In my time the Jewish cheder was already an institution rotten in every corner. From a folk-school it had became transformed into a sort of reformatory, in which every inmate was regarded as a young criminal. Only the very few, the chosen ones of fortune, escaped from those years of oppression more or less unharmed, and minds and bodies unruined."

Germania Immaculata

The New York Herald Tribune says:

The Nazi decree which gives the German Jews the political status of aliens and the social status of lepers comes as no surprise. Hitler has been pledged in writing for twelve years to denationalize and disenfranchise Germany's 600,000 Jews and to make a "subject" caste of them. Why he and his party did not come directly to this Gordian measure several years ago, instead of working up to it through a tedious process of lying propaganda and cruel persecution, is the hardest part of their program to understand. It is almost as hard to understand as the pretense that the rules against Jewish-"Aryan" marriages will in some way promote "racial purity." The absurdity of this pretense must disgust any one who even vaguely studies European ethnology or who takes even a faint interest in workable eugenics.

One need only skim the history of the Jews in Europe to know that Germany's Jews are no more alien to the original Teutonic stock than 80 per cent of the alleged "Aryans" within the Fatherland's present frontiers. Then one need only read Adolf Hitler's own "Mein Kampf" to learn that the Germans, as a political unit, are not a race nor are anywhere near being a homogeneous people.

The older elements in Germany's Jewry, some tracing their origin to Roman Rhenish colonies, others to the invasion of medieval Germany by the Italian bankers or the Spanish Moranos, were presumably of Semitic stock. This means that they were of that "Mediterranean" type whereof a large prehistoric population in Britain (whom Agricola identified as Silures) has been absorbed into the Anglo-Saxon breed in western England and Scotland (and therefore into the U. S. A.) without noticeable loss of vitality.

Among the descendants of these "Mediterranean" Jews in Germany it is now easily possible to find innumerable individuals who are more nearly Nordic in type than Reichsfuehrer Hitler or General Goering, and whom no ethnologist who was worried about Nordic supremacy would interbreed with the Hitlers or Goerings for fear of "race pollution."

Among the later recruits from the Slavic East to German Jewry, there are, of course, many of the so-called "armenoid" type. Their appearance spells a mixture—Tartar, Slav and Nordic. It happens to be the same mixture, however, that has gone into the make-up of the German population since the Goths and Vandals migrated from their homelands. "Unfortunately," says Hitler in "Mein Kampf," "the central kernel of our German nation is no longer racially homogeneous... On the contrary, the poisoning through the blood from which our national body has suffered ever since the Thirty Years' War has not only upset our blood but our soul as well."

So what, in the name both of science and common sense, is all this Nazi anti-Jewish frenzy about?

Frankfurt Basic Schools "Freed Of Jews"

The municipal press and propaganda office announced in Frankfurt-Am-Main, that the city had made great progress in solving the Jewish "problem" not only by effecting full separation of Jewish and "German" children in the schools but also by eliminating all influence of Jewish teachers on German children.

With the approval of the president of the administrative district, five exclusively Jewish classes were opened recently in the so-called basic schools—elementary schools that all children in Germany must attend first without distinction of social class before they enter higher grade schools as a result of proof of their qualifications.

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Letter to the Editor

Editor,
Canadian Jewish Review.

I have read with great interest your "Every Friday" editorial in the last issue of the "Review" and I trust you will permit me to comment on same.

1. There is a great deal of difference of opinion as to the publicity value of letters to the Editor, published in the large dailies. By the number of comments which follow each letter, I consider this the most effective publicity method that exists. Besides, if the anti-Jewish publicity which appears in the press is very damaging, as is usually believed, the reply to Jew-baiting, published in newspapers is, by the same reasoning, very desirable and effective.

2. As a person engaging in journalism, I am entitled, I am sure, to express myself publicly on Jewish matters, without involving in any way whatsoever the Canadian Jewish Congress, whose policies and decisions I religiously attempt to translate into fact.

3. As to the old argument of Hitlerism, which accuses us that, as Jews, we are responsible for the Russian revolution; as Jews, we are responsible for the communist movement in Germany and everywhere else, in replying we endeavour to establish the actual facts. This is in no way apologetic, particularly when in the short letter which appeared in the "Star" I distinctly wrote "that every human being, Jew or non-Jew, has a right to his political convictions."

I completely disagree with you that as a Jew, I must not establish the exact relation between communism and Jews, but must leave it to the non-Jews to do so. To my mind, this is the most effective example of apologetic attitude.

(Editor's Note: The above two sentences are in answer to the following from Every Friday of last week: "At a time when official guardians feel compelled by the pressure of public opinion to insist that Jews are not Communists, there is no trick in a Jew doing it. If non-Jews would say it about Jews, that would be news, a different story.")

It so happens that the Jews in Germany, as a matter of fact, represented a nonentity in communistic councils.

It so happens that according to official statistics of the Petrograd communist party in 1918 shortly after the revolution there were 134,021 members of whom 74.3% were Russians, 10.5% Latvians, 6.3% Poles, 3.7% Esthonians, 2.6% Lithuanians, and 2.6% Jews, and the same holds true everywhere and when we are accused that we are THE communists of the world quite apart of whether we have a right to be or not, that is not the issue; our elementary duty, we who know the facts, is to publish them in every manner possible, through the press, in the form of articles, letters to the editor; letters through the mails, pamphlets, radio, etc., exactly as the professional Jew-baiters do.

As to the right of the Jews to be communists if they so desire, only reactionaries of the crassest kind can deny them such rights. This is elementary.

As to the "Montreal Star," I prefer to remember the marvellous editorial two years ago, which denounced as un-British and un-Canadian any Jew-baiting the score of cartoons by Mr. Racey, which were applauded by every right-thinking person (some of them supported by editorial authority); the many editorials to support Jewish communal endeavours and the usually open platform accorded to us to defend the Jewish name when attacked.

Trusting that you will be good enough to publish this letter, I am,

Sincerely yours,

H. M. Caiserman

COMMENTARIES

(Continued from page 8)

the heroism of the Maccabees and will continue in the defense of those great concepts for which Jews fought in the days of Mattathias and his sons.

Henrietta Szold

On December 21st, Miss Henrietta Szold reaches the age of seventy-five and of course there is cause for rejoicing in the life and achievements of this noble Jewess. In a way she is the greatest living American Jewish woman, the Rebecca Grats of our day.

This past summer it was our good fortune to have spent some time in the presence of this humanitarian. We saw her in Jerusalem—we saw something of her work in the colonies in behalf of the German-Jewish children. Best of all we learned to know her nobleness as we travelled for days in her company from Palestine to Lucerne, Switzerland, to attend the Zionist Congress.

At the advanced age of seventy-four we found her so youthful! She seemed to have taken on a renewal of youthfulness in her gigantic work in behalf of German-Jewish youth. At Lucerne she seldom appeared in Congress sessions. She was too busy for politics. We learned from her devoted secretary that Miss Szold for the most part was in conference actively planning with European leaders to ease the lot of her beloved German-Jewish boys and girls.

We add our Mazol Tov to Henrietta Szold on her birthday. We pray that she who is the finest example of dignity, self-sacrifice and service may be spared for many years of useful work among her people.

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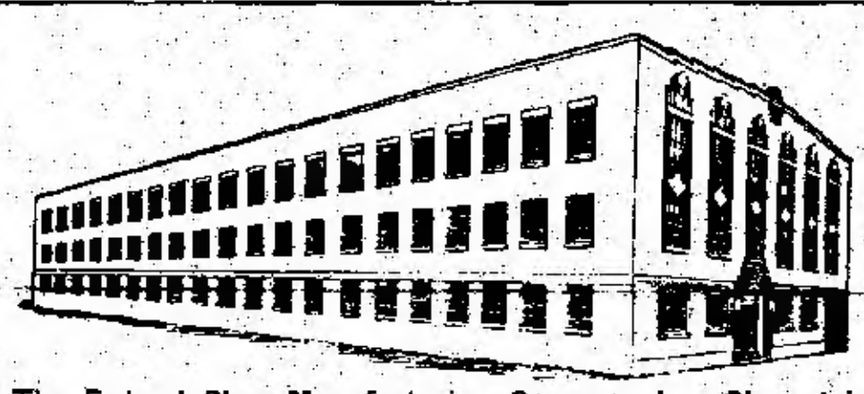
ANNOUNCEMENT

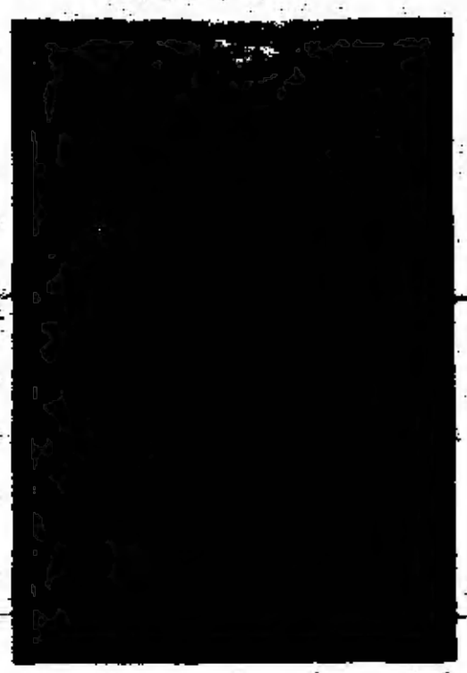
Orient "Clearophane" Chiffon Stockings are about the nicest gift for every girl—young or old—on your gift list. You can choose those lovely stockings in comfort at any of the 4 Belgium Glove and Hosiery stores in Montreal or at any of their stores in Ottawa, Toronto, Saint John, N. B. Orient "Clearophane" Chiffon Stockings carry your Xmas cheer in exquisite gift boxes. Their hose are crystal clear and gossamer like in their loveliness. And the new shades are as lovely as can be. Give Orient "Clearophane" Chiffon Stockings and your gifts will be adored.



The Federal Shoe Manufacturing Company Inc. Champlain St., Montreal

Hyman Zalkind and Nathan Cohen, starting in 1929 with the Federal Shoe Mfg. Co. Inc., on Laurier Avenue, increased the factory output so that it was necessary to build a large new plant three years ago. The Federal Shoe Mfg. Co. Inc., occupies a modern building at 2209 Champlain Street, employing almost 200 people, manufacturing men's, women's, boy's and youth's McKay's. The daily output is 1500 pairs. Hyman Zalkind, president and Nathan Cohen, vice-president, this year took over the King Kid Shoe Co. Ltd., which specializes in stylish comfort shoes for women, has an output of 600 pairs daily, and has been in existence 15 years.

Mr. Hyman Zalkind, President of the Federal Shoe Manufacturing Company Inc. and Vice-President of the King Kid Shoe Co. Limited



Mr. Nathan Cohen, President of the King Kid Shoe Co. Ltd., and Vice-President of the Federal Shoe Manufacturing Company Inc.

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MONTREAL MEETINGS

Montreal Youth Group comprised of Zionist young people from thirteen to twenty, formed for the planting of trees in the King George V Jubilee Forest in Palestine, will sponsor a carnival on Chamisho Oser B'Shvat, February 8th.

Miss Eleanor Shulman was elected chairman; Vice-presidents, Miss Muriel Block (Shaar Hashomayim Graduates Society), Martin Rothman (Westhill High School), Saul Vineberg (Hashomer Hatzoir), Sidney Barsa (Baron Byng High School); Secretary, Miss Sybil Garfinkle (Temple Emanu-El); Treasurer, Miss Rhoda Vineberg (Baron Byng High School); Executive, Miss Hannah Jacobs (Westmount High School); Arthur Kirsch (Junior Congregation of Shaar Hashomayim); Miss Edythe Goodman (Montreal High School); Miss Miriam Berlind (Shaar Hashomayim Synagogue); Bertram Schwartz, (Shaar Hashomayim Synagogue); Mortimer Besner (Menorah Club of Westmount High School); Miss Ray Wallock (Talmud Torah); Lawrence Popliger, (Strathcona High School); Wilfred Shuchat (Talmud Torah); Philip Cohen (Young Judaea); Miss Beth Tannenbaum, (McGill University); Reuben Silver (McGill University); Miss Fay Gilbert (Westhill High School), Miss Gertrude Gotthell (Commercial High School), Mr. Jack Blumer (Montreal High School), Miss Gertrude Drobetsky (Commercial High School), Jack Blumer (Mont-

afternoon, December 26th, at the Y. M. H. A. will hear: Muriel Block, Reuben Silver, Saul Vineberg, Mrs. A. Raginsky, Sr., Chairman of the Montreal General Committee, Rabbi Jesse Schwartz and Rev. A. S. Super; Wilfred Shuchat, chairman.

Professor Mordecai M. Kaplan, famous Jewish thinker, Professor of Homoletics at the Jewish Theological Seminary of America, leader of the Society for the Advancement of Judaism and author of "Judaism as a Civilization" will be presented by the Jewish Adult Education Society at Shaar Hashomayim Congregation, Monday December 30th, at 8.30 p.m. Tickets from the synagogue or from: Leon Levin, Melvin Chorney, Mrs. Maxwell Schwartz, Mrs. C. Blumer, Dr. A. T. Batshaw, Mesdames H. Edelstone, Leo Feldman, L. K. Freedman, N. Glickman, R. A. Jacobs, M. Kirk, Victor Michaels, Abe Usher, H. J. Levinson, M. Segal, I. Kert, J. Block, A. Mendelson, S. M. Ogulnik, S. H. Feldman, W. Singer, P. Levy, B. Marks, D. Kert, M. Robinson, Max Finestone, N. Lande, O. Faerman, M. G. Solomon, Peter Usher; M. Goldenberg, M. O. Kirsch, A. Super, B. L. Hyams, E. Lozinski, Sam Moscovitch, F. M. Godine, A. Gardner, I. Rosenbloom, T. F. Rose, H. B. Lande, J. M. Flanders, P. Meyerovitch, Dr. J. Rosenbaum, A. Z. Cohen, J. I. Bennett, and Misses Sarah Miller, Frances Cohen and Mabel Boulkind.

At the McGill Maccabean meeting, Jeannette Scholnick and Sydney Abramowitz, and Ruth Cohen and Saul Satz, debated: "Resolved that Palestine has more opportunity for Jewish Youth than other countries." Judges were: Dr. Norman Viner, Harold Lande and Edgar Cohen. The president, Clarence Gross, presided.

At the Hebrew Ladies Sick Benefit Society ninth anniversary, Mrs. J. Genser, president, was presented with an anniversary cake by the board members, and the officers, Mrs. M. Plotkin, Vice-President; Mrs. B. Share, Treasurer; and Mrs. H. Shuster, financial secretary, presented her with flowers.

Women's Social Service Organization Chanukah party for children and grown-ups at Victoria Hall, Thursday, December 26, at 3.30 p.m., will see marionettes, and movies and sing. Refreshment hostesses: Mesdames A. Rosen, B. Weininger, W. Chananie, M. Hyman, M. Browman, J. Shatner, Hyman Cohen, P. Glickman, D. Albert, and S. G. Bendon.

About 218 delegates attended the fourteenth annual meeting of the Jewish Community Council (Vaad Hoir). Israel Cohen gave a message from the Praesidium saying that it was due to a lack of understanding on the part of a group of clergymen that the Vaad was compelled to reduce the price of shechita 40%. Rabbi Moses J. Wachtfogel, of the Rabbinical Council, stated that the Rabbinical Committee visits the slaughter-houses and butcher stores every week to see that the laws of Kashruth are adhered to. The Executive Secretary, M. M. Peters, stated that while the financial condition as at October 31st, 1934, showed a net deficit of operations of $10,003.73 (after deducting 20% of the educational institutions), this year at October 31st, 1935, after deducting the 20% for the educational institutions, the Vaad still had a net surplus of operations or $453.93, in accordance with the statement issued by their auditors. G. Michalofsky, Chairman of the Kashruth Committee; Leon D. Crestohl,

R. C. Holbrook, whose appointment as general manager of Liquid Carbonic Canadian Corporation Limited is announced. Mr. Holbrook joined the organization in July, 1919, and during the intervening years has held the position of branch manager at Vancouver and Montreal, assuming the position of assistant general manager for Western Canada at Winnipeg, in 1930. In October, 1934, he was transferred to Toronto where the company's largest plant was in course of construction, and remained there until his present appointment.

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Chairman of the Mishpot Hasholem, gave reports. A discussion followed between B. A. Schwartz and M. Dickstein. The Council of Forty-five consists of: I. Ashenmil, S. Auerbach, J. B. Becker, A. Berish, I. Bigman, Y. Block, M. Bloom, H. A. Caplan, J. S. Caplan, E. Cohen, Harry Cohen, Israel Cohen, J. Cohen, Leon D. Crestohl, I. Dacks, I. Davine, L. Deitcher, M. Dickstein, I. Eiley, L. Ellen, A. Finkelstein, M. Fox, S. Frankel, Louis Glazer, H. Gottheil, M. M. Green, A. Klein, B. Lachovitsky, B. Levitt, M. Lurie, B. Machlovitch, G. Michalofsky, M. Newman, M. Oxorn, A. Parnass, G. Salomon, M. Schlein, M. Shapiro, M. Shuchat, H. Smith, S. Talpis, K. Tavoanlansky, J. Trachtenberg, E. Yellin, L. Zuker.

Friday, December 20th, Dr. Grant Fleming, Director of the Department of Public Health and Preventive Medicine at McGill University, speaks at the YMHA Forum at 8:15 P.M. on "Changes in Medicine." Public invited. Junior Public Speaking Contest, sponsored by the North End Club, holds preliminaries Dec. 29, registration before December 26 open to Jewish boys and girls on any subject approved by the Y.M.H.A. The winner will receive a silver cup as won last year by Mervyn Weiner. Wednesday, December 25th, Intermediate Division Chanukah play is directed by Jack Gottlieb. Ben Herman is chairman. On Sunday, December 22nd, at 1:45 P.M., Senior Club Council Chanukah festival will hear Rabbi Jesse Schwartz. Maccabean Circle debaters are Miss Charlotte Slabotsky, Jack Wigdor; the YMHA and YWHA, Sam Madras and Lucy Freedman. Subject: "Resolved that the University offers more to Jewish youth than does a social centre."

The annual general meeting of Shaar Hashomayim Congregation, heard the reports of the President, Joseph Levinson, Sr.; Honorary Treasurer, J. Kellert; N. J. Fraid, Chairman of the Educational Committee; M. J. Heillig, House Committee; David S. Friedman, Cemetery Committee. Re-elected were: Lyon Cohen, Honorary President; Joseph Levinson Sr., President; Samuel Hart, Vice-President; I. Glickman, Parnass; J. Kellert, Honorary Treasurer; Isaac Kert, N. P. Honorary Secretary. Trustees for the next two years, M. J. Heillig, Max Finestone, H. R. Ressler, Monroe Abbey. Other trustees are: N. J. Fraid, Harry Batshaw, H. W. Freedman, Cecil Usher. Present were: Lyon Cohen, J. Levinson, J. Kellert, T. Glickman, Isaac Kert, M. J. Heillig, N. J. Fraid, Max Finestone, J. Albert, Harry Batshaw, C. Usher, Samuel Hart, H. W. Freedman, Dr. E. Lozinski, D. S. Friedman, H. R. Cohen, N. B. Cohen, N. Sloves, I. Lande, A. Fleming, Dr. N. B. Freedman, J. Feldman, L. Abbey, M. Abbey, J. M. Flanders, J. L. Gittleson, S. Cowan, H. Lande, A. Rudolph, L. Klineberg, Saul Moskovitch, Sam Moskovitch, S. Simak, J. A. Besner, A. Bacal, N. H. Godine, O. D. Goodman, I. I. Selig, L. Wexler, Bram Cohen, Leon Levin, S. B. Gordon, M. Chorney, A. Levin, J. I. Stampleman, M. Liverman, J. J. Wasserman, D. Kastner, A. Paperman, Phil Abbey, H. R. Ressler, L. Coviensky, J. Rost, I. Rosenbloom, H. Ein, S. Mailman, M. Goldfine, Prof. Mordecai M. Kaplan, Professor of Homiletics at the Jewish Theological Seminary of America, will be guest speaker Monday evening, December 30th, on: "The Evolution of the Jewish Religion"

Menorah Club of Westmount High School met at the home of Michael Jacobs, Cote St. Antoine Road, H. H. Mussells, of Westmount High School, speaking on: "Energy, Power and Purpose." Those present were: Mortimer Besner, Lazare Wiseblatt, Frank Margolick, Gordon Berger, Leo Millman, Bram Rubinovich, Ben Gersovitz, Alvin Druxerman, Jack Jospe, Isadore Rockman, Arnold Engel, Moe Usher, Melvin Harris, Bernard Engel, Abe Rabinovitch, Ernest Sabloff, Alvin Lesser, Robert Levine, Bill Finkelstein, David Campbell, Mortimer Greenberg, Bernard Besner, Solly Ein, Seymour Cohen, Teddy Vineberg, Murray Sabloff.

Alpha Sigma Delta Fraternity executive committee, Moe Seidman, President; Morris Wiseman, Treasurer; and Arnold Balinsky Secretary, will give a Chanukah party for under-privileged youngsters: New Year's eve formal dance for membership and friends; inaugurate a People's Forum for the North End of the city; establish a permanent dramatic group to entertain at institution homes. New pledgees are Syd Buckman and Syd Borofsky. Call Abe Lazar, Pl. 4569; Phil R. Goodkin, Ca. 8272; Moe Seidman, Do. 1354.

North End Wilkomirer Ladies Auxiliary met, Mrs. L. Langer donating a raffle which was won by Mrs. S. Shaurot, proceeds for the Widow's fund. Miss Esther Reider recited and donated her birthday cake in honor of her seventh birthday. Miss Mary Langer celebrated her sixteenth birthday. Mrs. M. Schneider entertained officers and board members under the joint chairmanship of Mrs. A. Pracht and Mrs. D. Kirshenberg.

Congregation and Sisterhood of Chevra Kadisha Chanukah Festival is Sunday evening, December 22. Cantor I. Adelsman, accompanied by Prof. J. Rosemarin, will light the candles and sing. Rev. A. S. Super, educational director of Shaar Hashomayim, is speaker.

At the Maccabean Study Circle, Eschmiel Levine, fifth year McGill Medical student, spoke on "Have Jews The Right To Be Radicals?" Benjamin Schecter presided.

Thomas James Storey, sales manager of Fuel Oil Department, of the McColl-Frontenac Oil Co. Ltd. is a most unusual man of many interests. In addition to making a name for himself as a successful business man, he is known too, as an artist. His keen interest in new ideas has done a great deal to keep him a young man at his present age of seventy-seven. If you have the good fortune to be among Mr. Storey's friends, you will know of the very original Christmas greetings which he sends in the form of gold bonds in the "Never Get Old People's Club," and the "Life's Enjoyment Guild." Mr. Storey after a fine business career in Brockville, Ont., came to Montreal twelve years ago in connection with the reorganization of the Nations Oil Co., which was succeeded in 1927, by the McColl-Frontenac Oil Co. Ltd. In the last twelve years he has made strong business and personal friendships with Jewish people in every walk of life. Mr. Storey who was president of the Conservative Association of the County of Leeds and Brockville for twelve years was offered the nomination for the Federal House in 1911, and refused, believing another person had prior claim.

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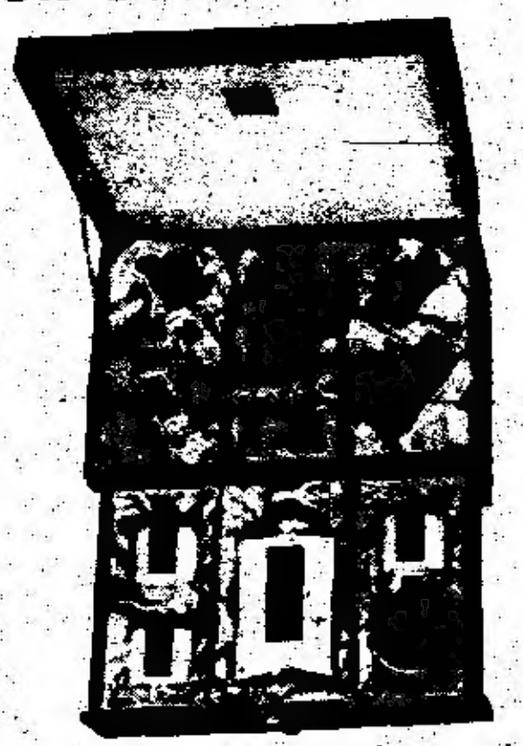

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SOCIAL NEWS — MONTREAL

Miss Edna Frankel, of Toronto, is visiting Mrs. Walter Friedman, Sherbrooke Street West.

Mr. and Mrs. Edward Joseph, of Quebec, are expected in Montreal this week.

Mr. and Mrs. Joseph Jacobs and daughter, Joan, Clarke Avenue, are spending the holidays in New York.

Mrs. Victor Michaels, Atwater Avenue, was hostess at tea for her mother, Mrs. N. Silver.

I. Genser, of Saskatoon, is visiting his son and daughter-in-law, Mr. and Mrs. Norman Genser, Dufferin Road, Hampstead.

Miss Rose Matts, Olivier Avenue, entertained for her sister, Mrs. Rushton Colbourne, of London, England.

Miss Audrey Goldstein, Sherbrooke Street West, entertained at tea: Misses Isabel Isaacs, Sylvia Solomon, Lorraine Michaels, Henrietta Ein, Kathleen Regal, Beth Tannenbaum, Marion Abbey, Jean Asch, Mavis Kusner, Coryne Selig, Etta Aber, Sybil Goldenberg, Fay Goldenberg, Eva Fineberg, Eleanor Shulman, Muriel Block, Rosebud Margolick, Sybil Cohen, Isabel Blumenthal, Lillian Rabinovitch, Betty Rosenberg, Ethel Druxerman, Estelle Rothschild, Mary Feldman and Dorothy Jacobs.

Miss Sybil Wilanski, Cote St. Antoine Road, entertained at a formal dance.

Sydney S. Sperber, Sherbrooke Street West, has left for Miami and Havana, where he expects to remain for a month.

Mrs. B. L. Hyams, Mount Stephen Avenue, was dinner hostess in honour of the bar-mitzvah of her nephew, Albert Colle.

Mr. and Mrs. Isaac Friedman, Sherbrooke Street West, are leaving this week for New York, where they will spend a few days, before proceeding to Florida for the winter months.

Mr. and Mrs. Ascher Pierce have left for Florida where they expect to remain for the winter.

Robert Lightstone, Strathcona Avenue, has left for Western Canada, to be away for several weeks.

Mrs. S. W. Jacobs, Cote St. Antoine Road, accompanied by her daughters, Anne and Eleanor, and son, Michael, have left for Baltimore, Maryland, where they will spend the holidays with Mrs. Jacob's mother, Mrs. Emma Stein.

Temple Emanu-El High School Chanukah dance will be held on Thursday evening, December 26th, in charge of Frank Margolick, Sybil Garfinkle and Peter Jacobson.

Mr. and Mrs. A. Deckelbaum, Maplewood Avenue, spent a few days at their country home in the Laurentian Mountains.

Mr. and Mrs. S. D. Cohen, De l'Epee Avenue, received in honour of Mr. and Mrs. Harry Rapkin, whose marriage took place recently. Mrs. Adolphe Fine presided at the tea table, assisted by Mrs. Max Kam and the bride's sister, Miss Phyllis Cohen. Bronze and yellow 'mums and pink and white tapers decorated the table.

H. M. Caiserman, Esplanade Avenue, has returned from Toronto and is leaving on Sunday for a tour of Western Canada in the interests of the Canadian Jewish Congress.

Ben Kauffman and his daughter, Miss Anne Jerry Kauffman, Durocher Avenue, are in Toronto to attend the Fauman-Ross wedding and will be the guests of Mr. and Mrs. G. Fauman, Palmerston Boulevard.

Mrs. S. Dalfen, Bloomfield Avenue, entertained for her cousins, Misses Clara and Esther Tunis, of New York, and members of the family.

Misses Clara and Esther Tunis, of New York, are visiting their parents, Mr. and Mrs. J. Tunis, 738 De l'Epee Avenue.

Mr. and Mrs. Samuel Smolkin, of Brockville, Ontario, have been visiting the latter's parents, Mr. and Mrs. I. Ornstein, Durocher Avenue.

Miss Ethel Rabonivitch, St. Joseph Boulevard, has returned from a ten-day trip to New York.

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Mr. and Mrs. B. Baker, 3597 St. Urbain Street, will be at home on Sunday evening prior to their departure for Los Angeles, Cal.

Miss Betty Arshinoff, a bride-elect of December 22, was guest of honor at a personal shower bridge given by Misses Ida, Ann and Sadie Solomon at their home, 4655 Clarke Street.

Mrs. I. Hamburg, of Glace Bay, spent a few days visiting her sister, Mrs. S. Solomon, Brillon Avenue.

Miss Lillian Cantor, who was the guest of Mrs. Felix Bernstein, Mount Royal Avenue, has returned to New York.

Mrs. Charles Saxe, Bernard Avenue West, is with her son and daughter-in-law, Mr. and Mrs. Harry Saxe, and also her son, Joseph, in Ottawa.

Miss Rose Diamond and Miss Ruth Timmerman, of Outremont, are spending the holidays touring the States.

Mrs. Jack Rosenblatt, Decarie Boulevard, entertained at an evening.

Miss Ruth James, of Toronto, is visiting Mrs. H. Leveton, Cote St. Luc Road.

Mr. and Mrs. Bernard Rose, Wilson Avenue, entertained on their twenty-fifth wedding anniversary.

Edward Simon, Grey Avenue, accompanied by his son, Edward, Jr., has returned from New York.

Mrs. Julius Block, Grey Avenue, entertained leading workers in the Federation Campaign.

Miss Florence Klein, Earnscliffe Avenue, has returned from New York after a stay of two weeks.

Miss Ida Broidy is visiting her sister, Mrs. Harold Wilanski, in Vancouver, B. C.

Mr. and Mrs. A. Stern, 4251 Marcil Avenue, entertained in honor of their daughter and son-in-law, Mr. and Mrs. Albert Silverstein, whose marriage took place recently.

Mrs. M. Leon, of Hartford, Conn., who was a patient at the Homoeopathic Hospital, has left for Lakewood, N. J.

The Sisterhood of the Spanish and Portuguese Synagogue are holding a bridge on Sunday evening, December 29th., at the Synagogue Chambers with Mesdames Martin Wolff, Michael Michaels and Isaac Kirschberg as convenors.

Mrs. J. Rubin, of Toronto, is spending a few days at the Mount Royal Hotel.

Irwin Rubinovitch, of London, England, formerly of Montreal, spent a few days in the city visiting friends and relatives.

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The only kind to buy—because it is made under strict government supervision of high grade meats and under the most favorable sanitary conditions.
"STAR" Brand Smoked Meat Corned Beef
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"STAR" Brand Bologna and Liver Sausage
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Mrs. Samuel Bronfman, honorary president of the Y.W.H.A., was hostess at luncheon, at the Montefiore Club to the following directors and co-workers Mrs. Philip Levy, President, and Mesdames Norman Viner, Melvin Chorney, H. J. Levinson, M. Lipschitz, I. Diner, W. R. Friedman, J. B. Becker, Edward Hart, I. S. Isaacs, Percy Jacobson, J. Rubin, V. Michaels, M. L. Simon, B. M. Weinstein, A. Walker, G. Gray, M. Cummings, J. H. Wener, L. Phillips, Sidney Levitt, B. Aaron, Allan Bronfman, Clarence Michaels, C. B. Fainer, Allan Bronfman, Jr., S. Jaffe H. L. Druxerman, Julius Block, Abe Bronfman, J. Bernstein, H. Singer, S. L. Mendelsohn, S. Hershorn, M. Segal, S. Leopold, H. Robinson, E. Solomon, David Ballon, M. Gross, J. Kellert, Michael Greenblatt, Irving Riddell, Leon Levin, A. Z. Cohen, Barney Rubin, C. J. Gross, H. Cohen, E. Brenhouse, M. White, B. I. Fainer, A. C. Benjamin, M. Cooper, M. Aronson, and Misses Brenda Joseph, Helen Park, Estella A. Rubin, Mary Vineberg, Queene Freiman, of Ottawa, and Libby Selinger; and Harvey Golden, H. E. Herschorn, M. Levitt and H. S. Weiser.

Mrs. Mannie Brown, Dufferin Road, entertained several children at a moving picture party.

Ernest Marius, Lansdowne Avenue, is visiting in Detroit and Chicago.

Mrs. Sydney Levitt, Belfrage Road, entertained at luncheon.

Mrs. Allan Bronfman, Belvedere Road, gave a dance for Miss Queene Freiman, of Ottawa.

Mrs. Joe Lefcoe, Strathcona Avenue, entertained a few friends at an evening.

Charles Salomon, son of Dr. and Mrs. N. P. Salomon, Victoria Avenue, entertained his friends at a birthday party.

Mrs. W. Levikoff, Guy Street, has returned from New York where she has been spending the past few weeks with her daughters, Mrs. I. Leber and Miss Sarah Levikoff.

Mrs. Ben Shulman and Misses Eleanor and Bernice Shulman, Westmount Avenue, are leaving for New York on Friday and will visit friends there for two weeks.

Archie Kirsch, Windsor Avenue, is in New York at the convention of the Epsilon Lambda Phi Fraternity.

Dr. and Mrs. Samuel Schacter have moved to their new residence on St. Catherine Street West.

Mr. and Mrs. Laz Kushner were at home at their residence, 1231 Greene Avenue, in honor of the bar-mitzvah of their son, Mortimer. Mrs. Kushner was assisted in receiving by Mesdames Al. Lesser, Fischel P. Lesser, of Toronto, Israel Lesser, Miss Sophie Myers, Mrs. B. M. Steine, Mrs. N. L. Engel, Misses Annette Engel, Muriel Vineberg, Myrtle, Hilda, and Selma Steine, Toba Lesser, Ethel Greenberg, Zelda Ornstein and Miriam Yellin. About 250 guests called.

After the Chanukah evening services on Friday, December 20th., members of Temple Emanu-El and Religious School pupils are invited to a reception sponsored by Mesdames M. Margolick, L. Neumann, A. L. Mailman, H. C. Shefler and D. R. Miller of the Sisterhood.

Miss Doris Miller, of Lachine, is leaving for St. Louis, Missouri.

(Additional Social on page 56)

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LIMBERING STRETCHING
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COMFORTABLE OLD WORLD CAFE
Breakfast - - - 20c up
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IN THE FAMILY CIRCLE FOR 68 YEARS

MONTREAL MEETINGS

At the Montreal Y.W.H.A. the Variety Girls, aged 15-17 met under the leadership of Eda Goldin, for the annual dramatic tournament by the Y.M.-Y.W. Drama Department, ten one-act plays will be directed by guests. Dorothy Boyaner, Ida Dubrofsky, Ada Span, Gilbert Shuirman, Henry Boulkind, Irving Meyers, Irwin Klein, Beatrice Goldstein. Current Events Group, organized by Miss Maisie MacSporran graduate of McGill University, and Historical Research worker for the Congress Library at Washington, meets fortnightly Thursdays from 8 to 9 P.M. Home Nursing and First Aid is taught by Miss Bert Goldenberg, R. N., of the Jewish General Hospital, Monday; from 8 to 9 P.M.

The contest for the best review of any book in the library closes January 15th. The Fencing Club has invited members of the Y.W.H.A. to participate. Instruction is by E. Gitterman, Foils Champion of the Dominion of Canada, and J. C. Pollack, Chairman of the National Fencing Committee. Senior Club Council is: Misses Anna Parifsky, Frances Rothstein, Diana Greenberg, Sophie Raphael, Sarah Rosenberg, Fanny Vinegar, Sara Fishman, Esther Cohen, Ida Etcovitch, Bertha Shragie, Ida Miller, Deborah Barsha; Miss Annette Eliasoph, Club Supervisor; Miss Frances Rothstein, President.

Deaths

The funeral of Mrs. Dina Mecklenberg Vineberg, wife of Archie M. Vineberg and mother of Abel Vineberg, Quebec parliamentary correspondent of The Gazette, took place from the residence of her daughter, Mrs. Samuel Solomon, 5251 Brillon street. The service at the house was conducted by Rev. Dr. H. Abramowitz of the Shaar Hashomayim Synagogue and the interment took place in the Shaar Hashomayim Cemetery. Chief mourners included the husband, Archie M. Vineberg; Abel Vineberg, son; Mrs. Samuel Solomon and three other daughters, Mrs. H. L. Pollett, of Montreal; Mrs. R. Kauffman, of Lachine, and Mrs. I. Hamburg, of Glace Bay, N.S.

Among others present were Max Mecklenburg, Harry Mecklenberg, and Philip Mecklenberg, brothers; H. L. Pollett and R. Kauffman, sons-in-law; Tom Vineberg, Sol Fels and H. I. Kert, brothers-in-law; Harris Vineberg, J. Hamburg, Philip Kert, J. Kin, Phil Lazar, Sam Phillips, Maurice Davis, J. Adler, J. Levitt, H. Levi, Hiram Levy, I. Kirschberg, William Levy, W. Adler, N. Sloves, C. Levitson, Ed Kert, Max Miller, M. Feikauff, J. Mandelstan, T. Glickman.

H. A. Vineberg, Leo Feldman, Dr. S. J. Schacter, S. S. Gordon, Edward Solomon, Willie Solomon, J. I. Bennett, C. Usher, T. Vineberg, Dr. Sol Vineberg, Ralph Goldwater, Adolph Goldwater, N. Galsin, Dr. F. Bernstein, H. I. Kert, S. Talpis, David Cossman, Rev. M. A. Seligman, L. Goldfine.

John S. Chalmers, city editor, Sam Shane, financial editor; Harry Larkin, Blair Fraser, and Stanley Jackson, all of the editorial staff of The Gazette; H. Galsin, Mr. and Mrs. B. Freedman, David S. Freidman, Norman H. Freidman, L. Adelstein, Jacob Cossman, Rabbi A. Super and Lionel Covienski.

The death occurred in New York Saturday, December 14, of Mrs. C. A. Jacobs, age 44, formerly Ethel Rothschild, daughter of the late Mr. and Mrs. Max Rothschild, late of Montreal. Besides her husband she is survived by three children, Josephine, Henry and Rachel; also six sisters, Mrs. Mildred Simmons, of New York; Mrs. O. M. Fisher, of Tampa, Fla.; Mrs. George Fisher, of Summit, N. Y.; Mrs. Henry Sprince, of Lewiston, Me.; Mrs. J. C. Asch and Mrs. T. Caplan, of Montreal; and three brothers, Sol and Nate Rothschild, of Port Arthur; and Jules Rothschild, of Seattle, Wash. The funeral took place in New York. The late Mrs. Jacobs was born in Sudbury, Ont.

In Montreal on December 13th, at his residence, 217 St. Joseph Boulevard West, Joseph Barnett, died, age 73 years, husband of Dora Byer and father of Shirley Anna Rosenstein, Ray Mouckley, Nathan Howard, Jack and Dave.

The death occurred of Mrs. Naphtali Bloom (née Sarah Rachel Kert) mother of Sam, Jack, John, Max, Mary, Esther and Harold. The funeral was December 17th, at 4265 Esplanade Avenue.

Card Of Thanks

Mr. Henry S. Norell, Mr. and Mrs. Bernard Mendels, Mr. and Mrs. Joseph Moss, Miss Leona Silverman and Mr. Max Silverman desire to express their appreciation to their many friends and relatives for the kind expressions of sympathy extended them during their recent sad bereavement in the loss of a beloved wife and sister, Belle Silverman Norell.

Births

Born, on December 15th, at the Jewish General Hospital, to Mr. and Mrs. William Carin (née Lea Spigelblatt), a daughter.

Congregational

TEMPLE EMANU-EL

Chanukah, Friday, December 20th at 8.15 P.M., will speak on "Twenty-one Hundred Years Later."

The name of the late Joseph Kruger will be inscribed on the Simon Memorial Tablet as a perpetual memorial. Saturday, at 11, Junior Congregation.

Ruth Says:

Esther Turner's Wool Shop at 5270 Queen Mary Road (near Decarie Blvd.) is deservedly popular with the women who find it so convenient to drop in at this neighbourhood shop for knitting wool and instructions. They are given expert and courteous help in fashioning any garment. There is a lovely selection of all the wanted wools—Corticelli boucle de laine and Ariel wools-2, 3 and 4 ply fingering—Miss Canada Andalusian which is so nice for infants wear, and many other varieties for every need. Of course there is a proper selection of knitting needles, and bags as well as all the popular books for styles. You will find it convenient on your way to the Jewish Hospital (for this is a transfer point) to stop in and choose a baby gift. There are desirable little things for infants and older children all priced very reasonably. For that very special baby, you may leave an order for a hand-knitted sweater or set that will be exquisitely lovely. This shop sells suitable cards too, so that you can do your parcel up in gala style.

While you are looking at the things on display, notice the Norah Welling character dolls that are world famous . . . the hand-painted miniature water colours in their hand-craved frames that are very low in price—and the selection of toilet articles by Audrey Allyn. Get the habit of dropping in at Esther Turner's Wool Shop, 5270 Queen Mary Road, near Decarie Blvd.

Chanukah Greetings

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Smuggling Arms Into Palestine

At the very moment when the High Commissioner for Palestine was making an eloquent appeal, before a Jewish audience in London, for the fostering in the Holy Land of the growth of a tiny tree, the tree of goodwill, the mandated territory itself was seething with excitement over the accidental discovery of a large illicit arms shipment to Jaffa, says Great Britain And The East. The attempted smuggling of arms into Palestine is, unfortunately, no new phenomenon; and it was, presumably, rather the size of the shipment than its contents which aroused protests.

Immediately the Arabs declared that it was the nefarious work of the Jews; the Jews assert that the whole matter was an accident, and that the arms which the Arabs asseverate were intended for Tel Aviv were actually intended for Ethiopia. So united, for once, were the different parties of the Arab population on this matter that they indulged, in what appears to have been an impressive strike of protest.

Writing before the findings of the official inquiry into the incident have been made known, we can apportion no blame now. Suffice it to say that the whole affair is precisely the kind of thing calculated to obliterate still further the roots of the inconspicuous tree of goodwill to which Sir Arthur Wauchope referred.

To pretend that there is in Palestine any considerable and real friendliness between the old inhabitants and the new settlers is to demonstrate a readiness to accept a baselessly optimistic point of view or a particular form of propaganda not founded in fact. If those in this country who influence the destinies of Palestine would but see for themselves on the spot the degree to which Arab and Zionist trust one another, and wish to benefit from each other, the problem might assume a more soluble aspect.

TELEVISION IS HERE

Canadian School of Electricity Gives Practical Demonstrations

Montreal now has two experimental Television stations and these may be the forerunners to Canada's first commercial television station. The first experimental television station in Canada was installed in the Canadian School of Electricity of Montreal last November. This station, known as Station VE8AB is the first television station installed in any school throughout Canada for the purpose of instructing television pictures. Television will soon also be used in "face-to-face" conversation over a telephone wire.

The second experimental television station was recently installed in the Dominion Square Building. This station is operated by William Hoyt Peck of New York City.

The commercial television equipment in the Canadian School of Electricity, 282 Ontario, W., used for instruction purposes, is modelled after the one used by Baird, the English inventor of Television.

At present no television pictures are being broadcast; firstly, because there are practically no television receivers in or about the vicinity of Montreal; Secondly, the equipment in the Canadian School of Electricity is confined to instruction purposes at the start in order to teach enough young men how to build, install and operate television. In this way it is hoped to spread the knowledge to others and pave the way for the commercial broadcasting of television—talking pictures by radio.

Many people take scientific marvelous inventions for granted, but there are others who simply cannot understand how a "talking picture" can be transmitted through the air.

The talking and singing part is produced in identically the same manner as it is done now. In Television the picture is transmitted along with the voice. The picture is taken by means of the marvelous device known as a photoelectric cell. The person is illuminated by a tiny spot of light which travels horizontally over the entire face twenty times a second, thereby producing twenty distinct pictures similar to those in motion-picture films. However, no actual photographs are taken. The camera amplifies the light and dark impressions of the face and transmits them by means of radio waves to the receiver. Here the speech is reproduced as in the ordinary broadcast, while the picture is reproduced by a separate television receiver, both being installed in the same cabinet, just as the combination "all-wave" receivers of today.

The operation of the television equipment is in charge of Douglas L. West, a practical and experienced television engineer who was formerly chief engineer of the Baird Television Corporation of New York.

The next new School term starts January 6th in the new school quarters, 282 Ontario Street West.

HALIFAX, N.S.

Baron De Hirsh Synagogue at Halifax, N.S., of which Rabbi H. Simon is the leader, elected to the Board of Governors: M. B. Fineberg, Joseph Simon, Nathan Rubin, Jack Wolman, S. Schwartz, Louis Webber, Meyer Whitman, A. Ottman, Joseph Arron, Harry Arron, F. Goodman.

MONTREAL MEETINGS

A bridge tea was sponsored by the Triple C's at the home of Miss Ray Schaalberg, 417 St. Joseph Blvd.

"The D&H"

CHRISTMAS AND NEW YEAR HOLIDAY FARES TO

$18.70 New York $18.70

AND RETURN

Albany N. Y.	$11.85	Philadelphia, Pa.	$23.00
Atlantic City, N. J.	25.30	Washington, D. C.	29.55
Baltimore, Md.	27.65		

Reduced fares also in effect to other points. Tickets good in Pullman cars on payment of regular charges.

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All steel de luxe air-conditioned Pullmans
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Tickets good going December 20th, 1935 up to and including January 1st, 1936.
Return Limit, January 10th, 1936.

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Telephone PL. 2211

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Enclosed herewith $ ..... for which please send me ..... sheets of Christmas Seals.

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Mail to Kiwanis Club of Montreal, Inc. Room 2, Windsor Hotel, Montreal.

$1. Will pay for medicine for a patient for one month.
$5. will pay for an X-Ray.
$10. Will pay for an X-Ray and 5 days treatment in the hospital.

Approaching Marriages

Mr. and Mrs. M. Elman, of Outremont, announce the approaching marriage of their daughter, Anne, to Philip Berger, son of Mrs. E. E. Berger, of Toronto, the wedding to take place quietly on Sunday, December 29th.

Marriages

Bucker-Gottheil

The marriage of Miss Anna Gottheil, daughter of Mr. and Mrs. J. Gottheil, to Joseph Bucker, son of Mrs. A. Freedman, took place quietly Sunday, December 15, at the study of Rabbi Charles Bender.

Deaths

Jacob Bernstein, late of London, England, died at his residence Dec. 16th, Shiva, at 463 St. Joseph blvd. west. Four sons, Lew, Hyman, Alec, Reuben and two daughters, Fay and Victoria, and brother and sister of Tel Aviv survive.

MONTREAL MEETINGS

Temple Emanu-El Brotherhood-Sisterhood Chanukah Supper takes place Sunday, December 22nd, at 7 P.M. in charge of Charles Shefler and Harold Neumann, David G. Jassby presiding.

Mrs. M. Bernstein, Champagneur Avenue, was hostess at a bridge for Beth Hamedrash Hagodel Synagogue. Mrs. M. Gradinger presided.

Young Women's Mizrachi met at the home of Mrs. S. Drazin, 1595 Lajoie Avenue, where plans were made for the Chanukah party rummage sale. Miss E. Drazin was presented with two trees on the occasion of her engagement to Rabbi M. Lewettis, of Easton, Penn. Rabbi S. Barenholtz spoke about the late Rabbi Kook of Palestine. Children's Chanukah party December 26 at the Rialto Hall at 2.30 p.m.

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Fine fresh killed roasting chickens and broilers. Poultry that is well-fed. Eggs that are really fresh. Fine creamery butter.

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Gas, Oil, Greasing—Repairs Of All Kinds

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Social News - Montreal

A. Nirenberg, who has been at the Royal Victoria Hospital for the past month, is convalescing at his home, 661 Querbes Avenue.

Miss Etta Hirsch, De l'Epee Avenue, gave a farewell bridge for Miss Lea Gelman, who has left to spend a few weeks in Milwaukee. Misses Rose Hirsch, Edythe Madoff, Ray Gelman, Maude Mandelson, Sally Levine, Bessie Bushbaum, Fannie Levine and Ella Levine were there.

Mrs. Ellis J. Zoll, of Brookline, Mass., has returned home after spending a month with her parents, Mr. and Mrs. Charles Saxe, Bernard Avenue West.

Mr. and Mrs. A. Jacobson received at their home on Park Avenue in honor of their daughter Fay's engagement to Seymour Sukerman. Fifty guests were received by: Mrs. Jacobson, wearing a black crepe gown with a corsage of tea roses; the bride-elect in American Beauty velvet with corsage of gardenias; and Mrs. S. Gasco in a black velvet gown with a lamé bodice and corsage of roses. The table, decorated in a color scheme of pink and silver, was presided over by Mesdames S. Gasco, J. Jacobson and H. Gasco, who poured coffee and Mrs. A. Leibovitch, who cut the ices. Mrs. J. Davis and Miss Sunny Jacobson were in charge of the dining room.

Mr. and Mrs. Sam Markman were tendered a dinner in honor of their thirtieth wedding anniversary at their home, Henri Julien Avenue. Presiding at the table which was decorated with tea roses and red candles at either end, were their daughters, Mesdames Moe Bronstein, Maurice Sabloff and Sam Libitz. The honorees were presented with gifts.

Mrs. William Titleman, 4585 Clarke Street, entertained 24 children in honor of her daughter Phyllis Irene's sixth birthday. Devora, Joyce Lillian and David Bierbrier, Shirley Cohen, Irving Bercovitch, Iris Cooperman, Rose Amsel, Harvey Cooperman, Abe Glanz, Irving Hecht, Seymour Hecht, Julius Bercovitch, Lily Victor, Sunny Levenstone, Mona Wallerstein, Irene Wallerstein, Sydney and Pearl Titleman, Conrad Tepper, Eleanor Vassall and Florence Williams were there.

Visiting Governors to the Jewish Hospital were: Isaac Kert, N.P., D. Kirsch, M. O. Kirsch, S. Kirsch, Geo. Kirschberg, Jack A. Klein, S. Klein, H. E. Kleinberg, A. Kohos, S. L. Kolber, P. B. Kooperstock, J. Kopstein, I. Kositsky and I. Kugelmass.

Mrs. Irving Salonin was hostess at a tea bridge at Eaton's Silver Room in honor of Miss Ethel Lonn, a bride-elect of December 29, covers being laid for thirty-five.

Mrs. Irving Salonin and Mrs. W. Salonin were hostesses at a kitchen shower bridge for Miss Mina Salonin, a bride-elect of December 22.

Mrs. M. Spier entertained at an evening to honor Miss Fay Lecker, a bride-elect of January, at the Samovar. Bridge prizes were won by Mesdames J. Rimoin, L. Haber, S. A. Herscovitch, B. Iscovitch, M. Lecker and Miss Ethel Lazarovitch. Guests were Mesdames J. Spier, W. Wolfson, G. Rabinovitch, J. Jackson, M. Bercovitch, T. Herscovitch, J. Hovitch, S. B. Lazarovitch, S. Goldberg, S. Lecker, J. Herscovitch, C. Goldberg, M. Tenzer, M. Bercovitch and Miss F. Lazarovitch. The bride was presented with a gift from the hostess.

Mrs. Paul Korn was hostess at a tea presentation at the Samovar, honoring Miss Goldie Kamin, a bride-elect of next month.

Honoring Mrs. D. R. Israel, formerly Miss Clara Silverberg, Mrs. A. Silverberg gave a crystal china shower at the Queen's Hotel, Spanish Room; Miss Claire and Bess Levinson, tea presentation; Misses Bella Stein and Carol Belson, bridge presentation at the Queen's Hotel; Mrs. J. Caplan, bridge presentation; Miss Julia Kalechmain, surprise bridge presentation; Miss Bella Brock, midnight dinner; Mrs. F. Silverberg, trousseau tea for the bride.

George Levin, of Toronto, was a guest at Miss Sybil Wilanski's dance.

Miss Marion Ziff, of Detroit, is spending a few weeks in Montreal, visiting friends.

Mr. and Mrs. Maxwell Schwartz have taken up residence at 6154 Terrebonne Avenue.

Miss Sima Hoffman, Mountain Street, entertained at an evening.

Miss Lillian Wexler, Grosvenor Avenue, is spending the holidays in Columbus, Ohio, the guest of Dr. and Mrs. Louis Lowenstein.

Mrs. A. Kramer, St. Mark Street, entertained in aid of the Dining Room of the Temple Emanu-El Bazaar. Mesdames Arthur Simon, M. Feldman, Max Vineberg, Albert Michael, J. N. Neumann, J. Weiner, J. Lewinson, H. Adelman, Harry Wolfe, Louis Wolfe, M. Rosenstone, L. Rosenstone, H. Friedman, and M. Lupovich.

Miss Sarah Greenspan has left for a feek week's stay in Arvida, Que., visiting her brother and sister-in-law, Mr. and Mrs. I. Greenspan, also her aunt and uncle, Mr. and Mrs. S. Ember.

Mrs. J. Bercovitch was hostess at a bridge tea presentation at the Samovar, honoring Miss Anne Lebner, a bride-elect of January 5.

Complimenting Miss Gertrude Segal, whose marriage to Samuel Swidler took place December 14, Miss Rose Silberg, gave a bridge; Misses Betty Segal, Sarah Swidler, and Mrs. M. Katz, linen shower at the Edinburgh; Miss Lillian Simmons, surprise shower at the Queen's Hotel; Miss Bryna Saxe, dinner; Mrs. Charles Lambert, kitchen shower; Mrs. L. Singer, tea; Mrs. G. Swidler, dinner.

Entertaining for Miss Anna Gottheil, bride of December 15, Mrs. J. Gotthell and Miss Betty Gottheil were tea hostesses; Mrs. A. O. Raginsky, gave a linen shower; Miss Betty Kastner, evening; Miss Lily Bogante, tea; Mrs. S. S. Albert and Mrs. E. Berlin, kitchen and china shower; Miss Fanny Rosenbloom, tea; Misses Lily Bernstein and Sunny Jacobson, tea and surprise handkerchief shower; Miss Nancy Bell, tea.

In honor of Mrs. Albert Silverstein, the former Dorothy Stern, who was married on December 8, Mrs. S. Silverstein, gave a dinner evening; Mesdames N. Nemiroff and S. Morantz, silver shower at the Samovar; Misses Ruth Hansher, Rivie Goldberg, Grace Rigler, and Sylvia Balacan, tea at Ogilvy's Adam Room and presentation; Miss Gertrude Sobel, bridge evening presentation; Miss Anita Ticktin, tea at Eaton's and presentation; Miss Natalie Richer, tea at Eaton's and presentation; Mrs. M. Sobel, theatre party tea; Miss Lily Goodman, theatre party tea; Miss Rita Rozansky, tea presentation; Miss Belle Ichen and Mrs. W. Hoffman, tea presentation; Miss Lottie Leifer and Miss Ann Pinn, tea presentation; Miss I. Smith, dinner evening.

A partial list of subscribers to the Bnai Brith Chanukah dance on Sunday, December 22nd., at 7 P.M., in the Mount Royal Hotel, is: Mr. and Mrs. Lyon Cohen, Rev. Dr. and Mrs. H. Abramowitz, Saul W. Decker, Mr. and Mrs. M. Browman, Lionel J. Coviensky, Dr. and Mrs. Simon Kirsch, Mr. and Mrs. S. L. Mendel-

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At the testimonial dinner in honor of Lyon Cohen at Shaar Hashomayim Synagogue, those at the head table were: Rabbi Harry J. Stern, Rev. Dr. H. Abramowitz, Rabbi Julius Berger, Rabbi Charles Bender, Rabbi H. Cohen, S. W. Jacobs, K.C., M.P., Jos. Cohen, K.C., M.L.A., B. Levitt, W. Sebag-Montefiore, Edward Solomon, Ald. Max Seigler, Ald. Jos. Schubert, Rev. A. Super, Rabbi M. Wachtfogel, B. Weiner, H. Wolofsky, Edgar Berliner, Allan Bronfman, Sam Bronfman, A. Cohen, J. Cohen, C. B. Falner, A. J. Freiman, of Ottawa; C. Friedman, Maxwell Goldstein, Samuel Hart, A. H. Jassby, H. R. Cohen.

A. J. Paull, Maplewood Avenue, Executive Director of the Jewish Immigrant Aid Society of Canada, has returned from Europe where he spent several weeks.

Mrs. Max Fineberg, Prud'homme Avenue, is visiting her daughter Mrs. Herman Goodwin, in Boston, Mass.

Miss Beulah Balinsky, Oxford Avenue, has returned from New York where she visited her aunt, Mrs. A. Margolies, of Yonkers, N.Y.

Mr. and Mrs. M. Lupovich, Ducharme Avenue, are leaving on Monday, December 23, for New York whence they will sail on the Isle de France December 26 for an extended trip to England and France. Mr. and Mrs. S. Lupovich will accompany them to New York.

Engagements

Mr. and Mrs. M. Farovitch announce the engagement of their daughter, Billie, to Issie, son of Mr. and Mrs. A. Silverstone, of Outremont.

Mr. and Mrs. J. Myers announce the engagement of their youngest daughter, Ethel, to Moe, son of Mr. and Mrs. B. Finkelstein, Montreal.

Mr. and Mrs. J. M. Balacan announce the engagement of their daughter, Estelle, to Hyman, son of Mr. and Mrs. M. Bernstein, of Outremont.

Mr. and Mrs. A. Granich, of Outremont, announce the engagement of their daughter, Pauline, to Manuel Sachs, son of Mr. and Mrs. Sam Sachs, of Montreal.

Mr. and Mrs. W. Breitman announce the engagement of their daughter Sarah, to Harry, son of Mr. and Mrs. L. Stein.

Mr. and Mrs. A. Jacobson, Park Avenue, announce the engagement of their elder daughter, Fay, to Seymour Sukerman, nephew of the late Mr. Gasco and of Mrs. S. Gasco.

Mr. and Mrs. Joseph Feldstein announce the engagement of their only daughter, Frances, to Michael, son of Mr. and Mrs. Meyer H. Chandler.

MONTREAL MEETINGS

Montreal Orchestra children's concert is Saturday, December 21st, at 11.15 A.M. in the Ballroom of the Mount Royal Hotel.

For the United Sisterhood of the West End bridge meeting at Beth Hamedrash Hagodel Synagogue, 1587 Notre Dame West, Mrs. M. Cooperman, was hostess. Mrs. M. Gradinger, president, was presented with an electric coffee percolator set and Mrs. M. Wexler, telephone secretary, with a silver loving cup. Seventh annual dance Sunday, February 23, at the Windsor Hotel.

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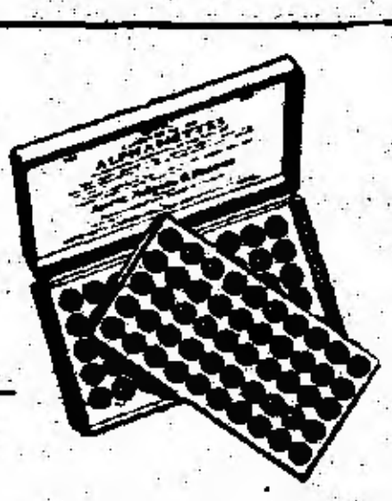

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TORONTO MEETINGS

Men's Club of Holy Blossom Chanukah supper, at 6.30 p.m., Thursday, December 26, presents Rabbi Ferdinand M. Isserman, formerly of Holy Blossom and now of Temple Israel, St. Louis, Mo. Reservations at Wa. 2791.

Blue Bird Club charity dance Christmas eve is at Coles, College Street; Ticket convenor, Mrs. L. Mintz, Ki. 7824.

Hebrew National Association (Folks Farein) annual Ball on Christmas Eve, Tuesday, December 24th, at the Automotive Building, Exhibition Park. President, David Green.

Mount Sinai Hospital membership drive commences in January, campaign Secretary, Herbert J. Weiss, 100 Yorkville Avenue.

Bnai Brith elected as President, H. P. Green; Vice-president, M. Ratney; Monitor, F. M. Catzman; Assistant, J. Kaplan; Recording Secretary (Honourary), R. Lieberman; Financial (Honorary) S. F. Tobias; Treasurer, A. Levy; Warden, C. Keyfetz; Guardian, A. Lavine; Trustees, L. Stossel, D. Bronstein, M. Brensel; Auditor, J. Newman.

Holy Blossom Religious School Chanukah Party is Sunday, December 22nd, at 2.30 p.m. at the Hollywood Theatre.

Ziere Goel Tzedec meets at Goel Tzedec Synagogue, Sunday, December 22, at 8 p.m. All persons interested invited. Norman Kesten is president. Sunday, January 5, at 8.30 p.m., cabaret supper night in charge of Boris Adelberg. Misses Miriam Lewis, Reba Wolman, Sybil Pullan.

Toronto Women's League Chanukah tea in the Beth Midrash of the Brunswick Avenue Talmud Torah, on Sunday, December 22nd, at 2.30 p.m., presents Rabbi Samuel Sachs on: "What the German Jews Have Learned." Husbands and friends invited. Musical program.

Ki-Y-Chappas at the home of Miss Mynne Newman, Fuller Avenue, Miss Bessie Resnick presiding, elected Miss Jennie Osheroff treasurer, to replace Mrs. Lou Solursh who has left for Winnipeg; and Miss Jennie Goldman, Vice-President. Convenors for the dance Christmas Eve at Malloney's Art Galleries: Misses Doris Duviner, Jennie Goldman, Elgin 7620; Bessie Resnick. Tea was poured by Miss Yetta Brown, Miss Edythe Dreving, assisting.

Zion Benevolent Ladies' Auxiliary elected as President (by acclamation) Mrs. A. Brandstone; Vice-president (by acclamation) Mrs. B. Gallander; Treasurer (by acclamation) Mrs. S. D. Borsook; Secretary, P. J. Isaacson; Trustee (by acclamation) Mrs. N. Gerstone; Inside Guard, Mrs. C. Lerman; Hospitalers, Mesdames S. M. Ross, P. Levine.

For Jewish Junior League annual dance at Malloney's Art Gallery Saturday, February 29th, convenors, are Misses Gertrude Chalet, Fanny Meltz, Belle Litman.

McCaul Street Synagogue Ladies' Auxiliary executive met at the home of Mrs. E. Relder, 46 D'Arcy Street, Mrs. M. Clavir presiding. Mrs. J. Adler assisted.

The Mothers' Association of Young Judaea chose Mrs. S. Harris president; Mrs. L. Farb, secretary. Meetings the second Monday at the Brunswick Avenue Talmud Torah. Educational committee: Dave Newman, supervisor of Young Judaea; and Mesdames S. Harris, H. Farb, J. Reiter.

At Sons of David Ladies' Auxiliary bridge a raffle of a silk cushion was won by Mrs. Y. Albin. Refreshments were served by Mesdames G. Firstein and A. Graham. Vice-president is Mrs. D. Yaffe; Sick Stewardess, Mrs. A Feinstein.

Child Training Groups Attract Toronto Parents

By Florence Hutner of Toronto Federation

Parents who label their children as "bad" and "know it's hopeless to try to do anything for them", are gradually disappearing. Fathers and mothers are realizing that much can be done for children by the proper training; and that the child who won't eat, who refuses to go to bed on time, or has temper tantrums, can, with patience and tact, be trained to overcome these traits.

Through the co-operation of the St. George's School for Child Study, various groups are being formed throughout the city to study child training. The Jewish Family Welfare Bureau for the second year is conducting such study groups for mothers. They meet every second week at the Council House, and after a talk by a leader trained at the Child Study School, the individual problems are discussed.

Two groups have been meeting this year, under the sponsorship of the Family Welfare Bureau. They have been enthusiastically attended and fill a need for such guidance in the Jewish community. Mothers have been recommended to the groups by hospital clinics, public health nurses, and school teachers.

Miss Dora Wilensky, executive-secretary of the Bureau, says that a limited number of people can still gain admittance to the groups this year by application through the Bureau's office at 179 Beverley St.

Council of Jewish Juniors heard reports given by: Miss Anne Eisenbaum, bowling; Miss Carrie Harris, work at Mt. Sinai Hospital on bandages and dressings; Miss Lilian Lenchner, Home Nursing classes; Mrs. Tina Zeldin, tap-dancing. Mrs. Ida Siegel was guest speaker. Meeting Sunday, January 5th, at Community House, at 2:30 p.m.

Women's Auxiliary of the Toronto Hebrew Free School bazaar proceeds will pay for tuition of more than 100 pupils whose families are destitute. Mrs. L. Shekter has been president for three consecutive years. The bazaar which netted more than $2400.00 was held by: Mesdames M. Gelber, P. James, J. Gordon, J. Levinter, J. Lifshuts, P. Black, D. Goldberg, J. Paul, Q. Rosenfeld, J. Krasnow, L. Shekter, Charles Foster, B. Treiger, A. Winters, H. Trachter, J. Katzman, A. Perlmutter, J. Weil, H. Kamarner, M. Clavir, L. Dunkelman, Charles Pasternak, S. Heller, H. Shapiro and Miss F. Hurwitz; Mesdames B. Forer, J. Herman, M. Breland, Charles Wexler, J. Lewis, W. Lewis, M. Eichler, S. Sachs, M. Rothenberg, M. Weinstock, M. Narrol, L. Ketsen, S. Himmel, B. Abramowitz, J. Labowitz, A. Goldenthal M. Thaler, Misses S. Goldenthal, M. Thaler; Mesdames D. and I. Simon, H. Solway, I. Elsen, L. Yolles, M. Mehr, H. Applebaum, M. Blackstone, J. Wagman, H. Kaplan, T. Granovsky, M. Rotenberg, B. Pape, L. Rosenfeld, H. Goldhar, J. Andrews, B. Burns and the Misses J. Burns, J. Bochnek, Clara Schwartz and Yetta Manson, M. Schwartz, E. Silver and G. Mandelbaum; Mesdames H. Lepofsky, S. Cole, M. Sprachman, M. Fagan, J. Tepperman, B. Dayan, D. Rachlin, M. Cohen, B. Freedman, B. Landau, L. Adelberg, A. Lipson, S. Rogul, I. Isenberg, B. Hochman, I. Edinson, M. B. Rosenstein; Mesdames S. Jolofsky, M. Goldhar; Miss E. Spring; Mrs. M. Kriss, Mrs. L. Palter; Mothers' Auxiliary of the 59th Boy's Scouts, Mr. and Mrs. L. Glicenstein in charge of the cafeteria.

Arthur Lismer was guest speaker at the literary evening held by Iota Alpha Pi sorority at 335 Palmerston Boulevard. Miss Lily I. Sherizen presided.

Toronto Sorority of A. Z. A. met. Miss Helen Goodman presiding. Jack Crayfourd sang, accompanied at the piano by Walter Smith.

Sigma Alpha Lambda Sorority met at the home of Miss Mary Shumack, 91 Willcocks Street: President is Miss Sally Woolfson: Secretary, Miss Marion Jacobs; Treasurer, Miss Jeannette Bussin. Tea was poured by Miss Esther Silver.

Palmerston Avenue Synagogue was presented with a "Safir Torah" by Mrs. H. Douglas, 13 Manning Avenue. Committee: Mesdames I. Douglas, B. Gladman, L. Nyman, L. Kayfitz, R. Yakubovitz, S. Zalkin and A. Clare.

TORONTO HADASSAH

For Annie Wolfson Chapter of Junior Hadassah dance on Christmas Eve. December 24th, at the Embassy Club, call Mrs. Jack Korbian. Me. 3893.

Serious anti-Jewish disturbances broke out recently in the city of Telsai Lithuania after a series of quarrels between Jews and Lithuanians.

H. P. Green, of Toronto, is the newly-elected president of the Bnai Brith Lodge

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CHANUKAH GREETINGS

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Social News - Toronto

Mrs. J. Levy, Jarvis Street, has her brother, Herman Frankel, of Montreal, as a guest.

Miss Edna Frankel, Wellesley Street, is visiting in Montreal with Mrs. Walter Friedman.

The Alumnus Club of Kappa Chapter of Pi Lambda Phi Fraternity gave a formal dance at the home of Mr. and Mrs. J. J. Allen, 20 Roxborough Drive. Those present were: Mr. and Mrs. J. J. Allen, Mr. and Mrs. J. Allen, Mr. and Mrs. Arthur Cohen, Mr. and Mrs. Samuel Granatstein, Dr. and Mrs. William Harris, Mr. and Mrs. Arthur Kaplan, Mr. and Mrs. Gordon Pullan, Dr. and Mrs. M. Selznick, Misses Miriam Granatstein, Merle Rosenberg, Ruth Levin, Margaret Robinson, of Hamilton; Donna Creed, Gertrude Cohen, Ida Solway, Ann Grossman, Rae Ross and Helen Gallander; and Arthur Hutner, Leo Shacter, Gerston Allen, Raymond Allen, Murray Kohen, Bert Lewis, Alfred Schwartz, Herbert Weiss, Clarence Shragge, Leonard Mehr, Karl Keytets, Earl Fauman, Dr. Lou Kohen and Dr. L. Harris.

Mr. and Mrs. Joseph B. Danson will hold a re-union of Camp Winnebagoe Campus on Saturday, December 28th, at Malloney's Art Gallery.

Mrs. Jack Engel, of Montreal, is spending two weeks with her parents, Mr. and Mrs. Sigmund Frankel, Wellesley Street.

Mrs. Samuel J. Granatstein, 372 Davenport Road, has returned home after spending a short time with her parents, Mr. and Mrs. Bernard Rose, in Rochester, New York.

Miss Madeline Tarshis, 48 Clarendon Avenue, is in Montreal, the guest of her aunt, Dr. Anne Tarshis Batshaw.

Mr. and Mrs. Henry Greisman entertained a number of friends at a dinner at the King Edward Hotel in honor of their ninth anniversary.

Alderman Nathan Phillips, Lauder Avenue, left for a trip to New York.

Miss Clara Adilman, of Jerusalem, Palestine, who has been visiting Miss Beatrice Centner, 131 Rochester Avenue, has left for New York.

Miss Rose Levy has returned from Ottawa, where she visited her sister, Mrs. Louis Epstein, and is the guest of Mrs. A. Simonsky, 478 Brunswick Avenue.

Mrs. Jack Creed, Glen Road, spent the week in New York.

Mr. and Mrs. J. Bain and Mrs. E. I. Kenen motored to Cleveland for a few days to attend the birthday of their grandson, Peter Bain Kenen, son of Mr. and Mrs. I. L. Kenen.

Miss Helen Rosenberg, 28 Austin Terrace, entertained a few friends at an evening.

The January group of Holy Blossom Sisterhood, convened by Mesdames B. Sadowski and J. M. Rothschild, co-captains, Mesdames Ben Geldsaler and S. Harris, met at the synagogue at a sandwich luncheon. A keeno luncheon is being arranged for the January meeting to take place January 14th.

The Goel Tzedec Sisterhood held a "Banquet of the Festivals" luncheon with the various holidays of the year portrayed by: Mesdames F. Silverman, J. Lewis, S. Sachs, A. L. Soles, M. Wagman, M. Morris, M. Weinstock, I. Markus, and J. Posluns. Mesdames L. Smith and Maurice Joel were in charge of the luncheon, assisted by Mesdames M. Eichler, J. Lewis, A. Adelberg, M. Breland and M. Shopiro. Mrs. I. H. Siegel presided. Mrs. Harold Farber gave the treasurer's report and Mrs. J. Wagman read the minutes. Mrs. Murray Sandler (Sara Barkin) sang. About 100 were present.

Mrs. L. Hertzman, 65 Lyndhurst Avenue, gave a luncheon bridge honoring Miss Harriet Snitzer, a bride-elect; Mrs. M. Abrams, of Montreal, and Miss Bessie Asner, of Ottawa.

Mesdames B. Bregman, Lonsdale Road; S. Bregman, Glenhome Avenue, and L. Saunders, Northcliffe Boulevard, have returned from Chicago, where they attended the wedding of Miss Frances Snitman, formerly of Toronto.

Mrs. J. Bordman, Belsize Drive, entertained at bridge honoring Miss Rose Bromberg, a bride-elect, and Mrs. Milton Graff, who before her recent marriage was Miss Sara Lewis.

Mr. and Mrs. Samuel Dinaberg, Galley Avenue, are leaving December 27th, for Los Angeles, to attend the marriage of their daughter, Esther, to Henry Jason of Los Angeles, Cal., which takes place on January 12th.

Miss Gertrude Adelman, of Montreal, is visiting her sister and brother-in-law, Mr. and Mrs. B. W. Birn, Glenholme Avenue.

Miss Esther Rachlin, Manning Avenue, left on an extended trip to the United States and will be away for about a month.

Mrs. M. Fox and Miss Rose Scherer entertained at a tea at the Open Hearth Tea Room in honor of Miss Goldie Brown, a bride-elect.

Miss Jennie Goldman spent a few days with Mr. and Mrs. I. Mesnekoff (nee Goldie La Porter of Toronto) in Buffalo, N.Y.

Mr. and Mrs. M. Alspector and family have left for Daytona Beach, Florida, to spend the winter.

Miss Helen Zast, of Detroit, Mich., is visiting Mr. and Mrs. Isadore Lepofsky, 238 Palmerston Avenue.

Hostesses for Miss Sadye Middlestadt, whose marriage to Harry Levine takes place on Sunday, December 22nd, were: Miss Pauline

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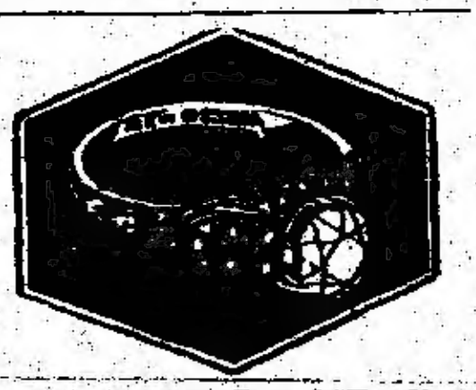
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Becker, Courtleigh Boulevard, at a bridge luncheon; Misses Lillian and Miriam Mink, luncheon at the King Edward Hotel; Mrs. M. Elkin, Shannon Street, bridge luncheon; Miss Ida Ticktin, luncheon at Arcadian Court; Miss Rose Goldstein, theatre party luncheon; Mesdames O. Catzman, M. Becker, A. Miller, A. Shubin, M. Chaplin, S. Sherkin, W. Ganz, L. Fox and J. Lipman, bridge luncheon; Mesdames M. Finkelstein, M. Hartzman, L. Lewis, M. Gottlieb, H. Caplan, J. Paull, M. Sher, S. Cohen, H. Rosenberg, M. Snider, A. Feinstein and J. Goldman, luncheon at Eaton's Round Room; Mesdames H. Sager, L. Farber and H. Farber, bridge luncheon; Mrs. H. Bolter, 229 Northcliffe Boulevard, bridge luncheon; Miss Molly Rosenberg, tea at the Georgian Room; Mrs. H. Shapiro, 283 Avenue Road, bridge luncheon; Mesdames S. Chernavsky, M. Sweigman, and S. Smith, bridge; Young Ladies' Auxiliary of the Jewish Old Folks' Home, presentation; and Miss Lilian Middlestadt, hosiery shower bridge.

Miss Rose E. Kenwick was hostess at a bridge presentation to honor Miss Esther Rubin and Sam Circle, whose marriage will take place January 1st. Misses Esther Rubin, Bert Lebo, Dorothy Shore, Molly Lerner, Rae Shore, Fay Rovan, Eva Davidson, E. Kenwick; and Sam Circle, William Wolfe, Morris Pulver, Charles Davidson, Lou Litvack, Aaron Sobel, Irving Phillips, Dr. Irwin Smith and Dr. Sam Weinstein were there. The table was arranged with a Madeira cloth and tall tapers, centred with a bowl of red roses, over which hung a large white bell, and white satin streamers.

On the Roof Garden of the Royal York Hotel, the Council of Jewish Juniors' annual membership dance four hundred members and guests were received by Miss Rose E. Kenwick, president, gowned in white lace, with corsage of Tea roses: Mrs. E. Dworkin, senior advisor, in blue satin with Talisman roses; Miss Bea Lebo, in white lace with red roses; and Mrs. M. Zeldin, in black velvet with red roses. In the floor show were Miss Ruth Swartz and James Fluker, Misses Frances Shelley, Bebe Frohman, Selma Shapiro, Mrs. S. Herbert, Misses Jerry Bede, June Rubin; and S. Webber, Misses Reva Franks and Harriet Cohen represented the Hamilton Section; and Misses Sally Alprowitz and Shirley Schaffran, the Buffalo Section.

Mrs. H. M. Goodman, Arlington Avenue, gave a tea to introduce her husband, who is a candidate for alderman in Ward IV, in the forthcoming municipal elections. Mrs. Charles Porter presented Mr. Goodman. Among those present were: Mesdames Charles Porter, J. J. Taylor, T. F. Harcourt, J. A. Irvine, Angus Gordon, F. W. Stephens, Homer Lyons, W. A. Reading, John O'Brien, William Campbell, Thompson and Stewart Stratton.

TORONTO MEETINGS

Sorori Club entertained at the Chudleigh House for Misses Celia Krangle and Rose Weinberg, brides-elect.

Police and officials of the University of California have instituted an investigation to determine who is responsible for the display of a huge swastika from the flagpole of the University. As soon as the Nazi emblem was discovered it was hauled down and replaced by the largest American flag the university authorities could find.

A meeting called to protest Germany's recently enacted "ghetto laws" was forbidden by the authorities of Lomza, a city near Warsaw.

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HOLY BLOSSOM SYNAGOGUE

Chanukah Service, Saturday, December 21st, at 11 o'clock. Rabbi M. N. Eisendrath will speak at a Masonic Service, Sunday, December 22nd, at 11 a.m., on: My Pilgrimage to Palestine.

GOEL TZEDEC SYNAGOGUE

Rabbi S. Sachs will preach Saturday at 10.30 on Sabbath Chanukah. Blessing of new month Tebeth, Rosh Chodesh: Thursday and Friday. Junior Service at 10:30 will hear Carl Keyfetz, on "Our Duties to the Community." Kiddush after the service. Sunday School assembly program was presented by Rene Naiman, Ruth Schleifer and Sylvia Wilson.

Bar-mitzvahs

Mr. and Mrs. Henry Papernick, Austin Terrace, announce the bar-mitzvah of their son, Bernard, on Saturday, January 4th, at the Hebrew Men of England Synagogue.

Books to read and own

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A new edition of a brilliant work published several years ago which has been brought up to date by the addition of some 20,000 words dealing with the deepening of the economic crisis, the spread of Fascism and the coming world conflict between Fascism and Communism.

The Voice of Bugle Ann
by MacKinlay Kantor
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A young Jewish author has written a short novel which *Atlantic Monthly* calls "The Story of the Year;" *Canadian Comment*: "A minor masterpiece;" and *Burton Rascoe* says of it that "it is an unmitigated delight to all lovers of dogs."

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Marriages

Rife-Katzman

The wedding was solemnized on Sunday, December 15th, in Shaw Street Synagogue, of Miss Sylvia Katzman, daughter of Mr. and Mrs. R. Katzman, to Samuel Rife, son of Mr. and Mrs. Joseph Rife. Rabbi Samuel Sachs officiated. The bride's gown was of white suede lace, made on princess lines, and she carried Calla lilies. The sister of the bride, Miss Gertrude Katzman, was maid of honor, bridesmaids being Misses Molly Lerner, Ida Nesbitt, Ruth Finkle and Jean Ginsberg. Irving Rife, brother of the groom, acted as best man. The couple left for New York and will live in Toronto.

Engagements

Mr. and Mrs. Louis Kaufman, of London, Ont., announce the engagement of their daughter, Edith, to Milton Koblin, son of Mr. and Mrs. Harry Koblin, of Detroit, the wedding to take place in June.

Mr. and Mrs. J. Evans, Manning Avenue, announce the engagement of their eldest daughter, Bessie ("Ginger"), to Dr. Maurice Mintz, of Detroit, Michigan.

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Approaching Marriages

Mr. and Mrs. Herman Kluger, Lonsmount Drive, announce the approaching marriage of their sister, Miss Anne Elman, formerly of Montreal, to Philip Berger, son of Mrs. E. E. Berger, the wedding to take place quietly on Sunday, December 29th.

George Yavner announces the approaching marriage of his daughter, Esther, to Hart D. Wintrob, at Holy Blossom Synagogue, 115 Bond Street, Thursday, December 29th, at 5.30 p.m.

TORONTO MEETINGS

Jewish Junior League charity tea was at 41 Ulster Street. The table was covered with a Venetian lace cloth and centred with a bowl of Talisman roses. Tea was poured by Mesdames E. Harris, I. Epstein, L. Wainer and I. Feinstein assisted by Misses Dorothy Wilder, Sophie Greenberg, Anne Foster, Belle Litman, Beatrice Grossman, Estelle Weiner, Rose Wilder, Gertrude Chalet, Gertrude and Fanny Meltzand and Mary Walton. About 200 guests were received by Miss Belle Berger, president, and Miss Nina Pearl.

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Boys for mixed social and literary group, 21-23, call Miss Edythe Walfish, Me. 1446, Saturday between 4 and 6 p.m.

Girls' club plans meeting with boys' club, 19-21. Call Miss D. Crackower, LI. 2016.

Girls, 17-19, call Miss S. Price, Wa. 1369, between 5-8 p.m.

RACKETEERS AREN'T ALL IN THE BEER BUSINESS

"Medicine, inherently a public service, gradually is becoming a personal racket!"

This is the first sentence of "The Patient's Dilemma: A Public Trial of the Medical Profession" by Dr. S. A. Tannenbaum and P. M. Branden, which Longmans published recently. The authors develop this thesis through 278 pages, dealing in detail with the behind-the-scenes operation of the various medical rackets and ending up with a strong plea for socialization of medicine as the only solution of the problem. They dedicate their book appropriately "to potential patients and to all decent elements in the medical profession." Dr. Tannenbaum has for 37 years been a medical practitioner in New York City and was one of the first doctors in America to advocate state medicine. Branden has collaborated on such well-known books as "The Two Battles of the Marne" "Germany in the Post War World," and "Her Majesty Elizabeth."

Anent Jewish Eulogies

An "outraged reader" asks us to protest strongly against the type of funeral speeches which are heard at Jewish funerals, says Rabbi Felix Mendelssohn in the Chicago Sentinel. These eulogies, our reader assures us, are boresome outbursts and they are "a discredit to the rabbinate and a disgrace to the Jewish religion." The Jewish press should therefore do something about this unpleasant phenomenon. Our personal experience has been primarily with English-speaking eulogizers whom we have in most cases found brief, impressive, and thoroughly Jewish in spirit.

However, just like our reader we too have frequently been "outraged" by certain Yiddish-speaking eulogizers. These men misunderstand completely their purpose at funerals. They think that a funeral is an excellent occasion to display their oratory (which they don't begin to possess) and they make their speeches so long that it is excruciating to the family and disgusting to friends. They also think they are displaying their "expertness" in the art of eulogizing if they describe death in such horrible terms so as to make the members of the family break into wild hysteria.

Such tactics are un-Jewish. Judaism has a beautiful message in connection with death and it is the duty of the officiating minister to bring out this message and thereby ease the burden of the mourners. The only way of eradicating this evil is by refusing to invite these objectionable eulogizers to funerals.

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M. Von Osteren-Marnitz, wealthy German landowner and member of the old aristocratic Hohenzollern circles created a sensation throughout Germany by resigning his title as honorary citizen of Koenigsberg in protest against a demand by the Nazi mayor of the city that he discontinue selling the produce of his land through a Jewish commission merchant. Von Osteren-Marnitz defied the Nazi mayor and said he had always dealt with Jews and would continue to do so.

"Abe," said the boss to the office boy, "why is it that you come to work only every other week."

"Well," answered Abe, "I'm worth thirteen dollars a week. But you pay me only ten, so you make three dollars every week that I work. When I stay away you lose thirteen dollars worth of work for which you'd pay only ten, so you lose three dollars. That makes things even."

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Editorial

(Continued from page 1)

Consequently his message should be most timely. His vivid descriptions of the European scene have acclaimed him one of the most valuable speakers in the United States, and within recent years he has been in constant demand in all sections of his country, from California to New York, from Florida to Minnesota..

It will be indeed a privilege to have Rabbi Isserman with us and a capacity attendance should be on hand to welcome him whose name is still so fondly remembered and whose splendid achievements still stand as a noble tribute to his years of fruitful ministration in our midst.

Albert Einstein, the most distinguished son of the city of Ulm, where he was born in 1879, was deliberately snubbed by the city officials when they sent pictorial greetings to 300 former residents of Ulm in commemoration of German Nationality Day. The greetings went to 169 former Ulmers in the United States but none were sent to Jews.

Bobby Graham, pupil of Brandon Farmer, winner of a Canadian National Exhibition Scholarship.

Miss Helen Goodman, president of the newly formed sorority of A.Z.A.

In accordance with the decision of the 19th World Zionist Congress, the headquarters of the organization department of the World Zionist Executive are being transferred from this city to Jerusalem. The liquidation of the London office, now in full progress, is expected to be completed by the end of this month.

DR. CLEAVER

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Vulgarizing A Sacred Institution

The August 16 issue of World Jewry, a Jewish weekly published in London, England, carried in its social column seven announcements of weddings. Every one of these weddings was solemnized in a synagogue. These little announcements have once again convinced us that British Jewry is superior to American Jewry, says Rabbi Felix Mendelssohn in the Chicago Sentinel. Its superiority is to be found in the fact that it possesses reverence and an appreciation of the sacred institutions of Israel—something which many of us lack.

Marriage is a sacred rite and its sacredness is impressed upon all participants when it is held in a synagogue. However, we in this country, and particularly in Chicago, insist on holding many of our weddings in popular hotels and the ceremony is conducted in such a manner that it is frequently vulgarized. Every Jewish bride getting married in a hotel has to have a couple of favorites in the family as flower girls. These children invariably create disturbance and spoil whatever impressiveness the Rabbi tries to lend to the occasion.

And of course every Jewish bride getting married in a hotel has to have her best friend screech out, "O Promise Me," "I Love You Truly," and "Because"—songs which are positively out of place at a sacred ceremony. Unfortunately certain narrow-visioned cantors have contributed to this objectionable practice and instead of the traditional chants they have rendered cheap songs from musical comedies.

The hubbub which usually takes place during a wedding ceremony is another objectionable phase. If the wedding dinner must take place at a hotel the ceremony could well be held in a temple or synagogue where the mere atmosphere would make of the marriage service that which it is intended to be—a sacred, reverential and beautiful experience.

MONTREAL HADASSAH

Montreal Hadassah Study Group Chanukah celebration Monday, December 23rd, at 3 p.m., at the Plazza, Mount Royal Hotel, presents the re-enactment of the WIZO Conference at Tel-Aviv. The chairman, Mrs. Hadassah Samuel (England) will be Dr. Rachel Chait Wasserman; and others will be enacted by Mesdames A. S. Super, S. Kahn, L. Klineberg, M. B. Weinstein, Dr. Anne Tarshis Batshaw, Mesdames B. Kahn, M. Garfinkle, L. Miller, H. Singer, A. Bell, L. Strean, S. Levitt, Harvey Golden, M. B. Goldstein, B. Perelmuter, S. Miller, J. C. Zacks, I. Adelsman, H. Nathanson; A. Naimer, Mrs. A. Raginsky Sr., a Dominion Vice-President and Montreal Chairman for the King George V Jubilee Forest Fund, will speak.

Judith Chapter at the home of Mrs. A. Carolin, 4866 Clarke Street, heard H. Lozinski. A meeting was held at the home of Mrs. H. Lazarus, 5280 St. Urbain Street.

Queen Esther Chapter met at the home of Mrs. C. Lambert, 1515 Ducharme Avenue. A bridge luncheon was held at the home of Mrs. S. Pesner, 1488 Lajoie Avenue. December 30th, bridge tea at Headquarters.

Rachel Levinson Chapter Chanukah luncheon Tuesday, December 24th. Friends invited.

Bialik Chapter Honorary President is Mrs. L. Herzig; President, Mrs. M. Hornstein; Vice-president, Mrs. M. Kolber; Corresponding Secretary, Mrs. S. Schaeffer; Recording, Mrs. S. Gordon; Treasurer, Mrs. H. Klineberg; National Fund Chairman, Mrs. N. Moster; Registration, Mrs. H. Sandberg; Telephone, Mrs. C. Bloomfield.

Nahalal Chapter held a dessert musicale at the home of Mrs. M. Nadler, 2704 St. Catherine Rd., with moving pictures of Palestine and group singing.

Members interested in joining a Hebrew speaking group apply to Mrs. A. S. Super, Propaganda Chairman of Montreal Hadassah, Wi. 5283.

Esther Rachel Navarich Chapter heard Mrs. N. Kositsky, National Fund chairman report. Bridge prize-winners being Mesdames H. Granofsky, E. Bercovitch, D. Krassoff, J. Teller, H. Lupovitch, F. Goldman, B. Davis, D. Kositsky, M. Silvensky, P. Joseph. Last meeting at the home of Mrs. P. Joseph, Esplanade Avenue. Sunday evening, December 22nd., Chanukah celebration at Zionist Headquarters invites husbands and friends.

Miriam Brainin Ortenberg Chapter Chanukah festival, Monday, December 23, at 8 p.m., at the home of Mrs. E. Garmaise, 715 Stuart Avenue, presents Max Garmaise, on: "A Message from Chanukah;" Miss R. Harris, songs; Miss H. Weisberg; poems by Emma Lazarus. Mrs. L. Berman will kindle the Chanukah candles. Group singing. Friends welcome.

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ARGENTINE REPUBLIC (BUENOS AIRES)
AUSTRALIA (MELBOURNE, SYDNEY)
BELGIUM (BRUSSELS)
BRAZIL (RIO DE JANEIRO)
BRITISH MALAYA (SINGAPORE)
BRITISH WEST INDIES (TRINIDAD PORT of SPAIN) (JAMAICA KINGSTON)
CHINA (SHANGHAI) (TIENTSIN)
CUBA (HAVANA)
EGYPT (CAIRO)
FRANCE (PARIS)
GERMANY (HAMBURG)
HONGKONG (HONGKONG)
INDIA AND CEYLON (CALCUTTA)
IRISH FREE STATE AND NORTHERN IRELAND (DUBLIN) (BELFAST)
ITALY (MILAN)
JAPAN (TOKYO) (KOBE)
MEXICO (MEXICO CITY)
NETHERLANDS (ROTTERDAM)
NETHERLANDS INDIA (BATAVIA)
NEW ZEALAND (AUCKLAND)
NORWAY (OSLO)
PANAMA (PANAMA CITY)
PERU (LIMA)
SOUTH AFRICA (CAPE TOWN)
UNITED KINGDOM (LONDON) (LIVERPOOL) (BRISTOL) (GLASGOW)
UNITED STATES (NEW YORK CITY)

Department of Trade & Commerce

OTTAWA

HON. W. D. EULER, Minister — *JAMES G. PARMELEE, O.B.E., Deputy Minister*

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TOMATOES Choice Quality — Montmorency, La Ferlandière, De Napierville, Rouville, Victoria, Idéal, Vallée du Richelieu, Boucherville, Madeleine de Verchères, Royale, Touriste, St-Lawrence, Mont Rolland, Rougemont, Raymond.

TOMATOES Standard Quality — Golf, De Napierville, Blue Boy, Victoria, Idéal, Vallée du Richelieu, Polo, Madeleine de Verchères, Royale, Touriste, St-Lawrence, Mont Rolland, Rougemont, La Salle.

CORN Choice Quality — Montmorency, La Ferlandière, De Napierville, Rouville, Idéal, Vallée du Richelieu, Boucherville, Madeleine de Verchères, Royal-Rose.

CORN Standard Quality — Golf, De Napierville, Blue Boy, Idéal, Vallée du Richelieu, Polo, Madeleine de Verchères, Royal-Rose, La Ferlandière.

BEANS (In pods) Choice Quality — Montmorency, La Ferlandière, De Napierville, Rouville, Victoria, Idéal, Vallée du Richelieu, Boucherville, Madeleine de Verchères, Touriste, St-Lawrence, Rougemont, Royal-Rose.

BEANS (In pods) Standard Quality — Golf, La Ferlandière, De Napierville, Blue Boy, Victoria, Idéal, Vallée du Richelieu, Polo, Madeleine de Verchères, Touriste, St-Lawrence, Rougemont, Royal-Rose.

CHOICE PEAS — Montmorency, De Napierville, Victoria, Idéal, Royal-Rose.

PEAS Standard Quality — Golf, De Napierville, Victoria. Idéal, Royal-Rose.

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